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TRUTH AND PEACE.

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Poetry.

For the Episcopal Recorder.

THOUGHTS

ON READING THE ACCOUNT OF THE WRECK OF THE SHEFFIELD, NOV. 11TH, 1843.

It was an hour of wo,
Of deep, unmeasured fear—
The dark sea rolled its depths below,
And death stood waiting near,
No voice to cheer, no arm to save,
The lonely bark upon the wave!

The wind in mournful tone
A solemn requiem gave,
And coldly, sadly, moonbeams shone
Upon that watery grave;
And nearer, nearer came the hour,
To give the living to its power.

Upon that vessel's form,
An anxious group was seen,
Sad watchers through the fearful storm,
Pale in night's silvery beam.
Home, country, cherished ones, so nigh—
How bitter! there, unknown, to die!

What memories of the loved
Were busy in that hour!
How woke affection, that unproved
Had lightly deemed its power!
How yearned it, vainly, wildly stirred,
For one more glance—one parting word!

Time with its joys and tears,
Was ebbing fast away—
How worthless did the world appear!
How vain its brightest day!
Eternity approaching near,
Thrilled not the trembling soul with fear!

Amid that little band,
Stood one, unmarked, unseen,
Whose feet o'er Israel's promised land
And stormy waves had been;
Aye! Jesus came His loved to bless—
To cheer them in their deep distress.

The cheek with wo was pale,
The eye, with watching, dim,
Yet nerved with strength that could not fail.
The soul looked up to Him.
Nor feared to trust the raging sea,
Since Christ would its deliverer be.

And they, who, one in heart,
Had followed where He led,
'Twas sweet to know they need not part,
Nor tears of sorrow shed—
How blest, thus, hand in hand to die!
To enter, thus, their home on high!

The scoffer's laugh was still—
The worldling's ease was flown—
They felt one hope alone could fill,
The soul by anguish torn—
That God, alone, could calm the heart,
When earthly hopes and life depart.

It passed—that fearful hour!
From perils of the deep,
Saved by the Lord's delivering power,
Life's varied paths they keep.
But shall the memory ever fade,
Of that lone wreck—that opening grave?

Shall it not teach the heart,
How vain earth's glittering show,
Shall it not whisper, "hence depart!
Thy God, thy Saviour, know!"
Shall not some soul in glory, raise
Led thus, to heaven, glad songs of praise?

New Jersey. C.

For the Episcopal Recorder.

FAMILY PRAYERS.

SUNDAY MORNING.

Through the riches of thy mercy, and by the power of thy sustaining goodness, we are brought in safety to see the light of another day, even the light of a new Lord's day, the best of days, the type of that glorious rest which remaineth for the people of God. Lord, send forth and send down thy Holy Spirit into our hearts; and make thy Sabbath a Sabbath day indeed to each of our souls; a day of spiritual improvement, heavenly consolation and near communion with thee: O satisfy us with thy mercy, and that right soon; so shall we rejoice and be glad all the days of our lives. Lift up the light of thy countenance upon us at this time; bless to us all the means of grace, whether public or private, in the use of which we wait for thy salvation: O let them not be as wells without water, but make them channels of divine influence, and effectual to the end for which thou hast appointed them. We desire to begin the Lord's day with the Lord, and to hallow it by the word of God and by prayer. Enable us, O thou Father of mercies, to keep it holy unto thee, and to enjoy saving communion with thee, for the sake of Jesus Christ.

We thank thee, gracious God, for the return of the morning light, and for causing the day-spring to know its time and place. O may the day-star from on high visit our benighted souls; and may that Saviour who is the bright and morning star, arise and shine within us with healing in his wings. Glory be to thy goodness, that the light we see is the Lord's; that this is the day which thou hast made for thyself, and set apart for thy name. May this Sabbath day be a high day to our souls; a day of spiritual feasting and heavenly joy; bring us, O blessed Spirit, into thy banqueting house, and let thy banner over us, be love. Blessed be thy name, that we see so many of the days of the Son of man; that we enjoy so many precious opportunities of worshipping thee in the beauty of holiness, and of paying our vows unto thee publicly, in the presence of thy people. May we be in the Spirit on the Lord's day; and call the Sabbath a delight, holy of the Lord, and honourable. May we cease from our own works, as God on the seventh day ceased from his; and abound only in the work of the Lord. Especially make it to us a Sabbath of rest from sin and a Sabbath of rest in God. We are indeed utterly unworthy of the honour, and unable for the work of a fellowship with the Father, and with his Son Jesus Christ; but we come unto thee, O blessed Lamb of God, in thy own adorable name, who alone art worthy; and depend on the strength and supply of thy good Spirit, to work all our works in us, and to ordain peace for us. Bless all thy ministering servants throughout the whole world; may they obtain mercy of the Lord to be faithful; faithful to thee, faithful to truth, and faithful to the souls entrusted to their care. Particularly vouchsafe to be with all those who are this day to stand up in thy name, and preach the gospel of thy grace. May they be mighty through thee to convince the unconvinced, to convert the unconverted, to heal them that are of a contrite heart, and to build up believers in their most holy faith. Enable them to preach thy truth with power, and with the Holy Ghost sent down from heaven; thou thyself graciously working with them, and confirming the work with signs following. Be in the midst of all thy worshipping people, who shall assemble in thy name to-day. Have mercy on those who shall be unwillingly detained from thy house, by sickness or any other providential impediment; comfort them in secret, sanctify their absence by granting them much of thy inward presence. Let them that tarry at home divide the spoil; and as they are excluded from the stream, give them to drink the deeper at the fountain head. Lord, assist us, thy unworthy servants, in the religious services of this day. Make us joyful in thy house of prayer; when we wait upon thee for a renewal of our strength, may we find our strength indeed renewed; may we inwardly experience thy grace, while we attend on the means of grace; and enjoy a saving intercourse with the God of ordinances in frequenting the ordinances of God. Vouchsafe to take us and ours into thy gracious protection. Bless and preserve us in our going out and coming in. Support and strengthen, direct and guard us; pardon our innumerable sins, the depravity of our nature, and the offences of our lives; and sanctify us to thyself a peculiar people, zealous of good works, and seal us thine in soul, body, and spirit, to the day of the Lord Jesus. This day, gracious Lord, keep us in thy fear; let us not find our own pleasure, nor do our own ways, nor speak our own words; but live entirely to thee, converse with thee, know more of thee, and grow up into a greater fitness for thy kingdom and glory. All we beg, O gracious Father, is for thy mercy's sake in Jesus Christ our Saviour; for whom we bless thee, and to whom, with thyself and the Holy Ghost, we desire to ascribe all might, majesty and praise, forever and ever. Amen.

For the Episcopal Recorder.

REMINISCENCES OF THE LATE REV. DR. CLARK.

My heart is full of recollections of my departed Pastor, which I would cherish with prayerful care, since it is with the voice of memory alone that he now can speak to me, and urge me onward in the path to heaven.

Oh, what a blessed example he has given us! By what a delightful combination of Christian cheerfulness and Christian gravity, did he contribute to the charm of the social circle, and to the spiritual improvement of those, who were taught by him to love his Master's cause!

He was so gentle, that a timid child need not fear him, yet ever mindful of the dignity of the ministerial character. I never was afraid to introduce him to the worldling or the critic, for I knew they would discover in him, neither the levity nor the asperity, one is always pained to observe in an ambassador of Jesus.

He never seemed to forget that he was accountable to God for the exercise of his colloquial powers; and introduced religious conversation with so much tact, that he disarmed the opposition even of those who were most prejudiced against holy things.

It was a privilege to conduct the inquirer to his presence. The cordial salutation—the ready appreciation of spiritual difficulties—and the earnest invitation to accept our Saviour's gracious bidding, "Come unto me, and I will give you rest," soothed the troubled spirit; and many who went to the vestry-room with beating heart, left it with the delightful consciousness of having found a friend, to whom every sorrow could be confided. His love for souls was not confined to the limits of his own parish, and strangers received from him a cheerful welcome when they came to learn of Jesus.

A young lady, with whom he became acquainted in one of the families of his congregation, was so solemnly warned, so affectionately persuaded to accept the offers of salvation, that her heart was deeply touched, and she threw her arms around the neck of her friend, with the inquiry—"what shall I do?" Her anxiety increased, and she was persuaded to ask counsel of him, who had been the means of arousing her to a sense of danger. She informed him that she felt the importance of an immediate surrender of her affections to her Father in Heaven, but feared that if she made the decision, she would, at some future time, be induced to retract it. Dr. Clark assured her that a resolution made in her own strength would certainly thus result, but if she trusted in Jesus, she would be preserved from falling; whilst she was undecided, she was standing as it were upon a sea of ice, and might at any moment be precipitated into eternal ruin; but if she would come to Jesus, she would stand upon a rock.

With earnest tone she exclaimed, "I will decide," and not long after approached the chancel of St. Andrew's, to dedicate herself to the service of that God she had so lately learned to love.

Another young being, who at the age of sixteen had learned that the world bestows not enduring happiness, and thirsted for the waters of salvation, communicated with childlike simplicity, her hopes and fears to my beloved Pastor, who though previously unacquainted with her character, seemed at once to understand that her timid spirit required peculiar gentleness, and spoke to her so sweetly of heavenly things, that she was greatly comforted.

He reminded her that the world is divided into two classes—that one of these pursues an upward course,—the other is on its way to the regions of eternal woe;—that we all originally belong to the latter division, but if we would forsake it, we must come at once to Him, whose righteousness is "unto all and upon all them that believe." She told him she hoped she had given her heart to God, but sometimes feared she had not made the offering. He said to her—"then give it to Him again; give it to Him every time you pray."

He then fervently prayed that the good Shepherd would fold this lamb to His bosom. Ere long, she also gathered, with the communicants of our Church, around the sacramental board, and then returned to her distant home, gladdened by those hopes, which have since sustained her, when the hand of disease has pressed heavily upon her youthful frame.

In one of her letters she remarks—"Nothing but Jesus, as fully owned and enjoyed as he can be on earth, can satisfy my soul."

But to those who enjoyed his frequent counsels, Dr. Clark was peculiarly endeared. At their firesides he was ever a welcome guest; and those who saw him at the couch of sickness or in the house of mourning, can testify that to him might well have been applied the apostolic expression—"we were gentle among you, even as a nurse cherisheth her own children."

The lessons of submission and holy consolation, which he had learned in the school of sorrow, were imparted with so much sympathetic kindness, that the sensitive spirit which recoiled from rougher tones of condolence, listened with comfort to his gentle voice. He was indeed a Barnabas, and if he had lived but to console the sorrowing ones of earth, he had lived not in vain.

He hesitated not to give faithful warning of the dangers which lie in the Christian's path,—to tell him he must be whole-hearted in the service of his God; and warned the impenitent with so much solemn earnestness, that one could almost realize their impending doom.

His pulpit exhortations were so urgent, that they will surely prove "a savour of death unto death" to those who have heard but to reject them. To how many have they proved a rich spiritual blessing!—and yet not more eminent was our Pastor's usefulness than his humility. He knew that to God alone belongs the glory of the redemption of the soul; and so deeply realized the sinfulness of his own heart, that the imputed righteousness of Christ, could alone afford him consolation.

As in his conversation, his books, his sermons, and his life, he recommended the doctrines of the Cross, so did they sustain him in the hour of bereavement and physical suffering, and brightly irradiate his pathway to the tomb.

But the day before he was welcomed into the eternal presence of Him, whom he so much loved, he said to one of his friends who was favoured with a parting interview—"May the Lord bless you and yours, and bring you to His everlasting kingdom; my hope is Jesus, Jesus."

With saddened and yet grateful hearts, we unite in the beautiful petition of our beloved Church—"We bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them, we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen." ONE OF THE BEREAVED.

BISHOP OF ROCHESTER'S CHARGE.

The Bishop of Rochester's charge is now published, and from this his revised and well-considered *ex cathedra* judgment, on several litigated questions, it may be advisable to furnish our readers with some extracts:—

1. *On the Daily Service.*

"In conforming to the Rubric you cannot do otherwise than well; but I am satisfied, in our country parishes, it in most cases is impracticable, and incompatible with the discharge of the other parochial duties of the clergy."

"But although a strict obedience to the Rubric in this respect is *not practicable*, and, as far as I can learn, has never been insisted upon, I trust that you will not omit the fasts, festivals, and saints' days, for which special services have been appointed, *whenever there is a probability of a congregation being assembled together.*"

2. *The Offertory, and Prayer for the Church Militant.*

"With respect to these, I recommend you to follow the practice which has from time immemorial been adopted in the church in which you you are called to officiate." "I close these observations with the advise given by our most Reverend Metropolitan, with which I cordially agree: 'In the celebration of Divine service the introduction of novelties is much to be deprecated,'" &c. &c. (the oft quoted passage.)

3. *Posture in reading Prayers.*

"I do not know of any rule which directs that we are to turn to the north or south, or any other point of the compass. The plain and sensible injunction is that which we find in King Edward's first Book, 'that the minister so turn as to be best heard by the people.'" "Turning in any other direction, so that they cannot distinctly hear the minister, I have no hesitation in saying, involves the Popish notion of praying *for*, and not *with*, our congregation."

"The form of the desk is made a matter of importance; the lessons to be read one way, the prayers another. I confess that this *solemn trifling* creates in my mind any other than feelings of respect for the good sense of those persons who can take an interest in such distinctions."

"Turning to the east during the repetition of the Nicene and Apostles' Creeds, has generally been the practice in our churches," .... "but I think that the *officiating minister* ought *not* to do so."

4. *Use of the surplice in preaching.*

"In general it is an indifferent matter which is worn (gown or surplice), and if you consider that your congregations are likely to take offence by a change in the custom which has usually been followed in your respective churches, I recommend you to pay deference to their prejudices." "I hope that so puerile a question will not be suffered to disturb the mind of the public, nor to lead them to suppose that it is one which in the slightest degree effects our devotional services."

These are the decisions of one who has never been suspected of the least deviation from 'High-Church principles,' as they were held by Van Mildert and his compeers. And we find also, in this Charge, the first symptom of a positive interference, on the part of a bishop, to stop the introduction of Tractarian novelties:—

"I would not advise you to use the Litany in any other than the accustomed place; by which I mean, the place where your congregations have from time immemorial been used to hear it read."

"I will only add, that the pulpit or reading-desk cannot legally be taken down, and removed from the accustomed places, without my sanction having first been obtained; *and I call the attention of the Churchwardens to this regulation, and desire that they will act accordingly.*"

MR. PALMER'S PAMPHLET.—SCHISM IN THE TRACTARIAN PARTY.

LETTER III.

From the London Record.

Sir,—I have almost done with Mr. Palmer's pamphlet. He has merit, but not to the extent of his claims; and what is really due to him would have been more readily conceded had he adopted for his own the motto of the great Lord Somers, "Prodesse quam conspici." But what does he mean by asserting that the people of England hardly knew, till the Tractarians told them, that "the Church was more than a merely human institution; that it had privileges, sacraments, a ministry ordained by Christ?" Why, I was taught all this, years before the tracts were thought of, in the Church Catechism. And so was Mr. Palmer.

His pamphlet, however, is useful as confessing to a great deal in the proceedings of his own party which their opponents had accused them of before. But there is one theory which he has omitted to notice, the germ of which, as of many others, is to be found, I believe, in the writings of Mr. Newman, and the development in the *British Critic*. It is this:—

"Rome is the great Christian community; and the Church of England is no Church at all. Yet, God's grace being imparted to her members 'beyond the formal limits of Christ's kingdom,' it is 'not a duty, nay, it is even a sin, for individuals cognizant of the fact to leave her. Whatever might be God's purpose in such a provisional dispensation, it would be very plain to one looking out for the indications of his will that he had a purpose, and that the continuance of individuals in their original position might be a necessary condition to its fulfilment.'"

And this from a Tractarian! a member of the very party to whom we are indebted for the information that we are a Church at all, now insisting upon it that we are *not* one! And, further, that Rome is "the great Christian community," the one Catholic and Apostolic Church, and yet that we are not to join her! Why Sir, I thought that with these gentlemen the Church was everything, and that the Tractarian adage ran thus.—"No Church, no bishops; no bishops, no ministers; no ministers, no sacraments; no sacraments, no salvation." But, alas! we are all wrong. Sacramental grace has been imported to us although we are not a Church, and "it is not a duty, nay, it is even a sin," to become members of one. Here we are, and here we must remain, and console ourselves as we best may, with our preferment.

Why, every pious Dissenter may argue in the same way. Sacramental grace has been imported to *him* "beyond the formal limits of Christ's kingdom," and it is "not a duty, nay, it is even a sin, to enter it." To state this theory is to refute it. But what does Dr. Wiseman say?

Of course he is in ecstacies. "We may say," he remarks, or at all events, an equally able writer in the *Dublin Review*, "that for some time past we have read the *British Critic* with great interest, to which we may add, as Catholics, that our pleasure in perusing it has increased in each successive number; but the one now before us (July, 1843) surpasses all its predecessors, not in the proportion of any former ones, but in such a degree as almost to defy any comparison whatever. It would be quite hopeless here to think of giving our readers an idea of its many valuable articles; we earnestly invite them to peruse the volume itself, promising them a most delightful treat." A treat indeed! The Church of England admitted to be no Church at all, and that in a Review conducted by a *beneficed* clergyman! The writer may well say, as Mr. O'Connell did, when told that all the Romish bishops in Ireland were Repealers, "That is the best news I ever heard;" and he proceeds to thank the writer for his premises, and to demolish his conclusion.

Alas! Sir, however unaccountable it may appear, these miserable attempts to reconcile Romish opinions with Protestant preferment, have characterized every Romeward movement in our Church. It was thus in the days of King Charles the First. It is remarked by a contemporary writer that "of those of the Episcopal order at that period none appeared more zealous for union with Rome than Goodman, Bishop of Gloucester, who every day said the priest's office, and observed several other duties as practiced in the Church of Rome." Mr. Oakley, in his *Defence of Tract 90*, praises him for "conscientiousness," and cites the fact of his subscription to the Thirty-nine Articles as a precedent for himself and his friends. Yet of this very bishop we are told by Heylin, in his *Life of Archbishop Laud*, that "having stayed in his diocese long enough to be weary of them as they were of him, he effected a remove to the see of Hereford, and had so far prevailed with some great officer of State, that his money was taken, his *congé d'elire* issued out, his election passed. But the Archbishop coming opportunely to the knowledge of it, and being *ashamed of so much baseness in the man who could pretend to no other merit than his money*, so labored the business with the King, and the King so rattled up the Bishop, that he was glad to make his peace, not only with the resignation of his election, but with the loss of his bribe." He died a Roman Catholic.

Again, in the reign of King James the Second, "Walker, the head of University College, and five or six more at Oxford, declared themselves of that religion; but with this brand of infamy, that they had continued for several years complying with the doctrine and worship of the Church of England after they were reconciled with Rome." And now let me repeat the impressive words of Mr. Palmer in reference to the Goodmans and Walkers of our own day:—"If there be any who are secretly convinced of the duty of uniting themselves to Rome, and who are waiting the moment to declare them-selves, while in the meantime they are labouring to insinuate their own persuasion among the duped and blinded members of the English Church,—No, I will not believe that such disgraceful and detestable treachery and hypocrisy can exist in any one who has ever partaken of sacramental privileges in the Church of England. *However appearances may seem to justify such a belief*, I cannot for a moment entertain the notion of such revolting iniquity. And yet *it is impossible to offer any reasonable answer to those who suspect that there are individuals who remain in the Church only with a view to instil doctrines which would otherwise be without influence—to gather adherents who would otherwise be safe from temptation.*"

It is lamentable to think that from this unhappy movement our Church is losing character every day. The foreign Protestant draws arguments from it against Episcopacy, the Latitudinarian against creeds and articles, the Dissenter against an Established Church; and spurs are given to the Romanists to attempt the destruction of the Church of England by sap, and the Church of Ireland by assault. But my hopes are high, that *through the prayers of God's servants* light will yet shine out of darkness, and make manifest, out of man's folly, the "manifold wisdom of God." For, to borrow the eloquent words of the much-calumniated Bishop Jewell—

"They that goe downe to the sea in ships, and occupie by the great waters, they see the workes of the Lord, and his wonders in the deepe. For God is marvellous in the surges and tempests of the sea: he is marvellous in the firmament of heaven: but much more marvellous is he in the surges and stormy tempests of his Church. Heere may be beheld the worke of his hands. This is the shoppe of his power, of his wisedome, of his light, and truth and patience, and mercy. Here may we see the children of lighte, and the children of darknesse, the vessels of honour, and the vessels of shame, the assaults of falsehood, and the glorie and victorie of trothe. Heere shall we see how God leadeth even into hell, and yet bringeth safely backe: how he killeth and yet reviveth: how he refuseth the full and feedeth the hungrie: how he is the ruine of many, and the resurrection of many. Heere may we see the wonderfull waies, and the unsearcheable judgments of God."

I am, Sir, yours respectfully,
A MASTER OF ARTS.

Oxford, Nov. 4th, 1843.

THE ALTAR.

From Dr. Dealtry's Charge.

"In pursuance of my plan, I would, in the first place, notice the word ALTAR, as intended to designate the Lord's table.

"This application of the word is not modern. In speaking of the altar, the altar-book, the altar-service, &c., we talk only as others have talked before us; and we use a term, which, although not found in the New Testament as denoting the Lord's-table, may easily be borrowed in a figurative sense from the ancient Scriptures; but it is a term which has not the sanction of the Church.

"In proof of this assertion, we appeal to its own authentic documents; its Liturgy, Articles, Homilies, and Canons. But our chief attention may now be best directed to the Book of Common Prayer.

"The first Prayer-book of King Edward VI., in the year 1549, may be considered, according to the observation of the present Bishop of Sodor and Man, as a connecting link between the Missal and the Prayer-book—the Prayer-book which we now have. It was to be expected that it should exhibit some traces of the Missal, and accordingly the word *altar* occurs in its Communion Service at least three times: but in the Service of 1552, the second Prayer-book of Edward VI., it is in every instance struck out; and if another expression is used in the place of it, that expression is the Lord's-table. This circumstance is the more worthy of remark, because wherever in the older of these books the phrase GOD'S BOARD was adopted as descriptive of the Lord's-table, it was allowed to remain.

"Now let me use here an argument of analogy.

"In the book of 1549 is a prayer commencing thus, 'Let us pray for the whole state of Christ's Church;' including, in the term, 'Christ's Church,' the dead as well as the living. The corresponding prayer of 1552 says, 'Let us pray for the whole state of Christ's Church militant here *on earth*,' thus excluding all allusion to the dead. Further, whereas the former prayer recommended to the mercy of God those 'which are departed hence from us with the sign of faith, and now do rest in the sleep of peace;' this was wholly omitted in the second book. Precisely therefore as we argue from this twofold alteration that the Church intended to withhold its sanction of prayers for the dead, so likewise do we conclude, that the omission or change of the word *altar* was meant to guard against the perversions and superstitions to which the use of it might again conduct us.

"But on this point we are not left either to probabilities or to analogy.

"In the interval between 1549 and 1552 the marked attention both of the King and of the Reformers had been drawn to the subject; and in the injunctions of Bishop Ridley, at his Visitation of 1550, and in the letter afterwards sent to that good Bishop from the King in Council, in order to enforce the injunctions, we have perhaps all the information which on this head can be desired.

"We know, as an historical fact, that with the declining influence of Popery altars began to disappear. To this circumstance allusion is made in the Bishop's injunctions: the following short extract is taken from Strype's summary of them: 'Whereas some used the Lord's board after the form of a table, and some of an altar, therefore wishing a godly unity to be in all the diocese, and considering that the form of a table might more move the hearts of the simple from the old superstitious opinion of the Popish mass, and to the right use of the Lord's Supper, the curates and churchwardens were exhorted to erect and set up the Lord's board after the fashion of an honest table, decently covered, in such places of the choir or chancel as should be thought most meet by their discretion,' &c. When this was urged against Ridley by the Commissioners, a little before he suffered at the stake, he replied, 'It was done upon this consideration among others, for that altars seemed to come nigh the Jews' usage;' meaning, I suppose, that they implied a sacrifice.

"The King's letter to Bishop Ridley, after some preliminary observations concerning the removal, 'on good and godly considerations,' of the altars within most part of the churches in the realm, and concerning the importance of putting an end to divisions in this matter, adds, 'We have thought good, by the advice of our Council, to require you, and nevertheless specially to charge and command you, for the avoiding of all matters of further contention and strife about the standing or taking away of the said altars, to give substantial order throughout all your diocese, that with all diligence all the altars in every church or chapel (as well in places exempted as not exempted,) within your said diocese, be taken down, and instead thereof a table be set up in some convenient part of the chancel, within every such church or chapel, to serve for the ministration of the blessed Communion.'

"Similar orders having been sent to all the other Bishops in November 1550, 'altars were generally every where taken away.'

"The diocese of Chichester was an exception. For particulars, reference may be had to Strype and other writers. But the mention of it here is not irrelevant, because both the reason alleged by the Bishop for his disobedience to the Royal command, and his deprivation on account of that disobedience, prove that the matter was deemed on both sides to be of high importance. The Bishop did not object, it seems, either as to the form of the altar, or the materials of it: but he felt that the commandment to take down the altars was an 'abolishment both of the name and the thing, in the use of the holy communion;' and this he could not bring himself to execute. In May 1551, another order was issued, of a most stringent and peremptory nature, for putting down forthwith all altars within this diocese, and setting up tables in their stead. So clear is it that these changes in the Prayer-book as to the term *altar* were the result of serious and deliberate judgment on the part of the Reformers. It was to be expected that in Queen Mary's days, when Popery was again in the ascendant, the altars should be restored; and such was the fact. They were finally removed after the accession of Elizabeth.

"In accordance with what was done as to this expurgation of the Prayer-book is the eighty-second Canon, requiring a Communion *table* in every Church."

DR. JACKSON ON THE CHURCH.

From Mr. Goode's Introduction.

I need not point out to the reader that these statements deal a death-blow to those high-flown notions of the authority of the church which are at present so rife among us. Dr. Jackson's *definition*, indeed, of "the one holy catholic church, which we believe in the Creed," at once puts an end to them. And hence our Tractarians and Semi-Tractarians unite with the Romanists in loudly decrying any such definition, and stigmatizing those who maintain it as "Calvinists," "Low churchmen," or, as Dr. Hook would say, "invisible churchmen." Let the reader observe Dr. Jackson's reply on this point: "Hence it may to the observant reader appear that Bellarmine's exception or argument against Calvin, which being drawn into form stands thus,—The word church, in Scripture, doth always import a visible company of men, therefore it doth not belong to an invisible congregation—is no better than this: The holy ointment did bedew or besprinkle Aaron's garments, ergo, it was not poured upon his head, or it did not mollify or supple some other parts of his body—whereas, the truth is, unless the ointment had first been plentifully poured upon his head, it could not have run down his neck unto the skirts or rather the brims of his vesture. Answerable to this representation, we say that all the glorious prerogatives, titles, or promises annexed to the church in the Scriptures, are, in the first place, and principally, meant of Christ's live-mystical body. But being in abundant measure bestowed on it, they descend by analogy or participation unto all and every one, (that hath put on Christ by profession,) without respect of person, place, or dignity. . . . . The conclusion touching this point, which Bellarmine and his followers are bound to prove, (if anything they mean to prove to the purpose,)

is this, that under the name or titles of *that church wherewnto the assistance of God's Spirit for its direction or other like prerogatives are by God's word assured*, the visible church, taken in that sense in which they always take it, is either literally and punctually meant or necessarily included. The visible church, in their language, is a society or body ecclesiastic, notoriously known by the site or place of its residence, or by *their dignity, order, and offices which are the perpetual governors of it. . . . . Unto the attributes or prerogatives bestowed on the church in the Apostles' or Nicene Creed, or unto the promises annexed unto it in the Scripture, the visible church, as we say, taken in the Romanist's sense, hath no claim or title, save only in reversion or by reflection; that is,* THE TRUE MYSTICAL BODY OF CHRIST IS ONLY INSTATED IN THE BLESSINGS, PREROGATIVES, OR PROMISES MADE UNTO THE CHURCH: from this Body, *or rather from Christ, which is the Head of it*, the said blessings *immediately* and successively descend in different measure unto the several members of it, or unto such as are no solid members of Christ in practice or conversation, yet true Catholics in opinion, and love unfeigned unto the Catholic faith. And from individuals thus habitually qualified, the church visible or representative, derives its right and interest in the promises made unto the church generally or indefinitely taken. Wheresoever two or three, *thus qualified*, are gathered together in Christ's name, that is, not for any private ends or sinister respects, but for mere love of truth, the presence of Christ's Spirit is by promise annexed unto them. Though a thousand bishops, prelates, or clerks, not thus qualified, be assembled for their own gain or dignities, or if their consultations be managed by superior power or faction, they have no like interest in the former promise."

I need hardly remark how diametrically opposite these views are to the doctrines now so commonly advocated among us, how different a *system of theology* they indicate to what some late works on this subject exhibit.

I cannot, however, pass on without adverting to the language in which Dr. Jackson speaks of Rome and Romish errors; and earnestly would I beg Dr. Pusey's attention to what one whom he acknowledges to be, "one of the best and greatest minds our church has nurtured," has said on this subject.

And as it respects the general character of the Romish Church and her doctrines, he says, "All this may be granted, that the Romish Church before Luther's time was, and at this day is, a true Church *quoad hoc*, that it did and may bring forth sons and daughters unto God; that is, there are these means of regeneration in it which are not in the Mahometan or Jewish synagogue. In opposition to both which, it may be said, a *true* church; though in respect of the primitive catholic church, or of *reformed visible churches*, it may truly be termed *the synagogue of Satan, or seat of anti-christ*, in many respects as much worse as it is in some respects better than the Jewish or Mahometan synagogue. The thesis was as discreetly proposed, as learnedly prosecuted by Doctor Raimolds, *The Roman Church, neither is the Catholic Church nor any sound member of the Catholic Church.*" "If we shall communicate with the present Romish Church in worshipping the images of the Almighty Creator, of the Persons in Trinity, and of every living creature in heaven; or in adoring the similitudes of bread and wine, or rather bread and wine itself, we should daily draw the guilt of transgressing the whole law of God upon us." "As professing of unity with the Romish Church in all points of faith which that church teacheth, doth necessarily induce a disunion or *separation from the holy catholic faith and church*, so, the acknowledgment of such subordination as is required unto the Head of it in matters of discipline or jurisdiction indureth *flat rebellion or high treason against all free states or kingdoms christian.*" "Our forefathers' departure from the visible Romish Church was most just and necessary on the behalf of Prince and State, and in respect of lawful and christian policy. The reasons on the behalf of every private man were in two respects again most necessary. First, because that Church did and doth utterly deny, even to her own children, the free use of means either altogether necessary or most expedient to salvation. These she will not give unto her own children; no, nor sell them at any lower rate than the devil sets upon his wares, that is, they must fall down and worship her. Secondly and principally, because the church did and doth rigidly and peremptorily exact our belief and profession of many doctrinal points, and upon such belief enjoin many practices; of both which some are *ex specie* for quality so heretical and diabolical, others *ex gradu et cumulo*, for degree or multitude, so deadly, as they *manifestly induce a separation from the holy Catholic Church, or necessarily argue a contradiction to the holy apostolic and primitive faith.*

"There is so much of the true church in the present Romish visible church, as a man cannot say, it is no church at all; so much true doctrine in it, as sufficeth to support *the title of anti-christ*, and to make it the very seat of all abominations or impieties more than natural. For as the mingling of the traditions of men with Moses' doctrine did make the leaven of Pharisees to be so malignant and distasteful to God and all good men, so is it the mixture or making up of the doctrine of Christ and of devils in one and the same *Liturgy*, which makes *anti-christianism in grain*. And as elsewhere is observed, the *idolatry* of the Romish Church is so much worse than the idolatry of the heathens, by how much that Church's general belief of one God, of the glorious Trinity, and of the redemption of mankind, is better than the heathen's belief or knowledge of the same points." "Our church . . ties even her prelates and governors to obtrude no other doctrines as points of faith upon their auditors than such as are either expressly contained in Scriptures, or may infallibly be deduced from them. And this is the *fundamental and radical* difference between our church and the Romish Church." "The second addition made by the Roman Church unto the ancient canon of faith is a transcendant one and illimited; and that is, the making of ecclesiastical tradition to be an integral part of the canon of faith. This doth not only pollute but undermine the whole fabric of the holy primitive and catholic faith.

"*Why should we look for a greater antichrist in Rome or elsewhere, than hath been already revealed, when as the Pope hath herein manifested himself to be the first-born of Satan, in that he takes authority upon him to execute the prerogative wherein Satan and his angels most delight; that is, of turning God's affirmative precepts into negatives, and God's negative precepts into affirmatives.*

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX. ARTICLES.

ART. XI.—*Of the Justification of Man.*

1. What is justification?
2. What is the *meritorious* cause of justification?
3. What is the *instrumental* cause?
4. Are the terms "made righteous, and accounted righteous" of the same signification?
5. How are we *accounted* righteous?
6. How are we *made* righteous?
7. Prove that our own works do not justify?
8. How do you reconcile this with James 2, 21?
9. Does faith justify us? If so, how?
10. What is faith?
11. To what kind of faith is justification appended?
12. When is the believer justified?
13. Is justification progressive?
14. Are all the baptized justified?
15. What is said in commendation of this doctrine?
16. Where is it more largely expressed?
17. What is the doctrine of the Church of Rome concerning justification?

For the Episcopal Recorder.

CHURCH MUSIC.

Hark! how the solemn ORGAN calls
Attention's sober ears to hallowed walls,
Where meek, yet warm, beneath the temple's shade,
Devotion seeks, with steadfast eyes,
The God whose glories every gloom pervade,
To whom forever prayer is made,
And daily praises rise.

BISHOP.

Music is one of the most efficient artificial incentives to devotion that the Church possesses. The deep toned organ with its mellow sound imparts a feeling of solemnity wherever heard. But when its magnificent bass fills the spacious sanctuary, now rising in its most capacious volume, anon sinking, in gentle cadence its mellifluous notes till it is scarcely audible, and then reverberating through the house of God in its full toned majestic harmony, how awfully grand is the effect. The mind, by its means, is gradually brought from the things of this world to a more proper train of thought for communion with the Most High. And is not that man, who hears the voices of the choir mingling in melodious unison with the organ's majestic strains and singing "Glory to God in the highest! Peace on earth! Goodwill towards men!" better fitted for such communion than he, who, just arrived from the bustle of the street, joins the service without such preparation? His mind is liable to be filled with worldly cares, his thoughts to wander from his devotion. The soldier's courage is aroused in the field by the martial strains of the trumpet, the fife and the drum. And so will the solemn soul-stirring influence of music raise the hopes, excite the praises, render fervent the prayers, and invigorate the zeal of the soldier of Christ.

Among every nation on the globe has music constituted a part of religious worship. Its invention is of great antiquity. In iv. Genesis 21, we read that Jubal "was the father of all such as handle the harp and organ." The Egyptians were great musicians, the Babylonians, the Persians, the Romans, all studied the art. The Hebrews employed it in their magnificent worship. Josephus says that two hundred thousand musicians were present at the dedication of Solomon's Temple. David, in his 150th Psalm, enumerates many of the Jewish instruments. "Praise Him with the sound of the *trumpet*, praise Him with the *psaltery* and *harp*. Praise Him with the *timbrel* and dance. Praise Him with *stringed instruments* and *organs*. "Praise Him upon the *loud cymbals*; praise Him upon the high *sounding cymbals*.

It is supposed that Terpander, who ranked high both as poet and musician, invented notes and musical characters about 671 B. C. Previous to that time, particular tunes must have been handed down from generation to generation solely by memory. Guido Aretin, a Benedictine monk, in the 11th century invented the notation of harmony by points opposite each other called counterpoints. He was in chapel at vespers when the choir were singing this hymn to St. John.

Ut queant laxis Resonare fibris
Mira gestorum Famuli tuorum
Solve pollutis Labiis reatum
Sancte Johannes.

And struck by the great dissimilarity in the sounds of the emphasized syllables in the lines, he conceived the idea of adapting them to mark music; and he thus rendered a science which before his time took a whole lifetime to master, familar after a few lessons even to children. And in the same century the "time table" appears to have been invented by Magister Franco.

Music was early introduced into the Christian Church. St. Paul, in his Epistle to the Ephesians, recommends them to speak to themselves "in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord." Mention of it will be found frequently in the "Acts of the Apostles." St. Ambrose introduced the practice of chanting the psalms in the Western churches about A. D. 350, which good old practice is still in use in our well beloved Zion. In the reign of Constantine the Great, about 330 A. D., instrumental music was first used in the Christian Church. Prior to this period it could not have been done, owing to the numerous and severe persecutions which Christianity had to undergo. In England music was first employed in the Church service, by St. Augustine in the early part of the seventh century, when he came over to the British Isles to convert the idolatrous natives. Organs were first introduced into the English churches by Dunstan, Abbot of Glastenbury in the tenth century.

We have, then, the sanction of Scripture and of antiquity, for the use of instrumental music in our Churches. It is a custom rendered venerable by time, it has been countenanced by the most renowned fathers. It was a principal part of the Jewish solemnities and must thence have been acceptable to the Most High, not because it delighted his ear, for music pleaseth him no more than "sacrifice or burnt offerings," but solely because it tended to impress with solemn awe the minds of his worshippers that they might better offer the spiritual sacrifices of prayer, praise and thanksgiving.

It is the duty of the congregation to raise their voices in harmonious melody with choir and organ. Individuals who are incapable of of singing well, either from not having a "good ear" or a good voice, should join at least spiritually. If bad singers were to unite loudly with the rest it would produce a jarring discord in place of agreeable harmony. The author of this has the mis-fortune to sit immediately before a lady who raises a loud voice, generally a note or two above or below the choir, and either faster or slower than they. She is an indefatigable singer, but unhappily possesses neither of those two requisites, time and tune. The discord thus produced is anything but pleasing to the ear. Every body should join in the vocal praises of the Sanctuary; let those who sing well join loudly—those who sing badly, low.

In order to judge of the great advantage of an organ in adding to the solemnity of the worship, let any one go to a Church where none is used, and the contrast is soon obvious between the unharmonious (for so I must call it since every defect is perceptible and not concealed by the instrument) singing of the one, and the splendid, majestic and thrilling music of the other.

To conclude, in the language of Bishop Atterbury, "By the melodious harmony of the Church, the ordinary hindrances of devotion are removed, particularly these three; that engagement of thought which we often bring with us into the Church from what we last conversed with; those accidental distractions that may happen to us in the course of divine service; and that weariness and flatness of mind which some weak tempers may labour under by reason even of the length of it." Z. K.

For the Episcopal Recorder.

Mr. Editor,—Will you pardon a layman whose attention to the spirit of our formularies has been roused by the controversies of the day, for obtruding upon your notice a few remarks respecting the Episcopal (or the Church, if men like the word better) doctrine of the Lord's Supper.

I am not one of those who believe Dr. Pusey and his disciples *Romanists*. At the same time, I do not believe them *Protestant* Episcopalians. They go just about half way, and the danger of their doctrine is, that they will soon go farther on, if *they* do not, their disciples will.

On this subject of the Lord's Supper, the doctrine of the Romanists I understand to be, that as soon as consecrated by the priest, the elements undergo a *change*, and in such manner as *that they no longer are bread and wine, but are substantially as well as really, the natural body and blood of Christ.*

Dr. Pusey's doctrine is, that as soon as the bread and wine are consecrated by the priest, they *undergo a change, they* then become really, though spiritually only, the body and blood of Christ. After what manner, he will not say: but this much he lays down, that the body and blood of Christ are *therein, independent of the faith of the recipient.* I consider this a *mild* statement of his doctrine.

If I understand the teaching of our church, her doctrine is, that the body and blood of her Saviour are (verily and indeed yet) spiritually taken and received by the faithful in the Lord's Supper. Not that the elements are changed in any manner by anything which occurs in the ceremony, or by any Divine interposition. Not that the body and blood of Christ are *in the bread and wine* dependent or independent of the faith of the recipient—no such thing—but simply that if a man receive *with faith* the elements in the Lord's Supper, Christ comes to his heart, and spiritually makes his abode with him; or, in other words, he takes and receives him therein.

If Dr. Pusey's doctrine is the Church's; if she teaches that the body and blood of Christ are, at the sacrament, *in the elements*, no body can partake of that body and blood without partaking of the elements. Yet our Church distinctly teaches in the rubric at the end of the office for the Communion of the sick that "if a man either by reason of extremity of sickness, or for want of warning in due time to the minister, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament, the minister shall instruct him, that if he do truly repent him of his sins and steadfastly believe that Jesus Christ hath suffered death upon the cross for him and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth *eat and drink the body and blood* of our Saviour Christ profitably to his soul's health, although *he do not receive the sacrament with his mouth.*"

I am aware that this is an exception to a general rule. No man can from this rightly argue, that the reception of the elements is not necessary, generally, to the reception of Christ's body and blood. But it effectually destroys the idea that the body and blood are, after consecration, present in the elements. The Church is not impious enough to *locate* the infinite, spiritually or substantially. If the body and blood reside at the sacrament *there*, as is the Pusey doctrine, the Church could not consistently say that in any case, men could partake of the Lord's Supper without them. To provide for such cases were easy: her doctrine would then be, that the Sacraments are only obligatory where they *may be had*, and so would she console her children debarred by circumstances from participation. And the fact that she goes farther—teaching that in some cases, they may partake of the *things signified*, without the sign, (one would think, by the way, that this question settles the whole case,) shows that the elements are nothing more than *a sign*, and that she does not believe that Christ is located in the bread and wine. He is present not *in* the emblems, but in the supper,—present to those who faithfully look for him there.

Again—our Church teaches that the body and blood are taken and received by the faithful in the Lord's Supper. Dr. Pusey says by all, for Christ is in the emblems, according to him, *independent of the faith of the recipient.* This difference grows out of the former. If Christ is in the elements, it can matter little who receives them as far as regards his presence. All who partake, must receive, some to condemnation, others to life eternal. The Church teaches no such thing. She says, Christ is present, not to all, but to the *faithful*. Faithfulness is *the* condition—nine, in fact, than the bread and wine.

These two points seem to me to demonstrate and define clearly the doctrine of the Church. Theological creeds are seldom *negative*, and therefore there frequently is difficulty in expounding them. But I should think the intendment, to use a professional term, was, that the Church thought no further than she taught. It is heresy to say aught farther than she says.

To define the presence, as Dr. Pusey does, to be *in* the emblems, and of such a nature as to be there independent of the receiver's faith, may not be reproduted by the Church expressly, but it is, to a less degree, subject to the same remark generally applied to Romish heresies; it is an addition to her doctrine, and as such to be rebuked as unwarrantable.

If you should think these loose remarks worth notice, Mr. Editor, you are welcome to them. I do not know that I have ever met with their substance in print; but perhaps to you they are too common-place for publication. JURIDICUS.

The Episcopal Recorder.

PHILADELPHIA, DECEMBER 23, 1843.

THE NATIVITY OF OUR LORD.—This annual commemoration to the spiritual mind, is ever an occasion of special joy. In view of this one amazing fact, God manifest in the flesh for man, the Christian may well unite in the Apostle's wish, to know, and to make known, no other. The great privilege of the Gospel, is the personal union of the believer with his Lord. By simple living faith, the work of the Holy Spirit in the heart, he is made one with him, and in him, one with God. God has sent his Son to be the great "Apostle," revealing the Father's will, and purpose, and provisions to mankind. As such, he has opened and proclaimed the way of reconciliation to the Father, and invited men to come unto himself, as the way to God. As the "High Priest" for man, he has returned to his glory, ever living to be the advocate and intercessor for the people whom the Father hath given to him, and whom he hath purchased by the shedding of his own blood. In him, the treasures and the fresh springs of all his Church are found. He offers himself, and they receive him, not so much as a *doctrine*, as a *fact* which is proclaimed. It is Christ himself, God and Man in one person, who is offered to the acceptance of man,—as a Redeemer, Kinsman, Husband and Friend. All that he possesses, is with himself, given to the soul that receives him. Divine faith, the work of the Holy Spirit, which embraces him with desire, and confides in what he has done without doubt, is the instrument of union between them. The Holy Spirit is the hand of God which reaches forth this blessed treasure to the heart,—and simple, thankful faith is the hand of man which lays hold of it, and applies all its worth to the believing soul. Thus the believer and his Lord are no more twain, but become one, entirely and forever united, in interests and inheritance. This blessed union, the annual festival of the Nativity brings back to mind. "Behold God is become my salvation, I will trust and not be afraid." Let it be our object and endeavour, to realize this union for ourselves,—to meditate, and feed upon the fact, that this God is our God. Let faith more simply realize that our security and joy comes, not so much from believing true doctrines, as from receiving an actual, living, and complete Saviour,—without personal fellowship with whom, all doctrine is vain. Let hope live and rest upon his completeness and perfection. Let love be more active, and single, and fixed towards him. And let the recollection be present with us, that all who thus believe upon him in the heart unto righteousness, and confess with the mouth unto salvation, are equally and certainly, members of his body, and heirs of his kingdom, however in outward and transitory distinctions, they may differ from each other. We would remember on this holy festival, that the "whole state of Christ's Church militant," for whom we pray,—includes every real believer in Jesus, every renewed and converted soul, without the least reference to the outward body to which they belong. And we would love them all. As he is precious to every one that believeth,—so is every one that believeth, precious to him. And all who are loved by him, we wish to love, in his Spirit, and for his sake.

FAMILY PRAYERS.—There are many valuable manuals of prayer, for the purposes of family devotion,—which are extensively circulated among the more populous portions of our country. Bishop Griswold's, and Mr. Bickersteth's, are the most desirable and instructive with which we are acquainted. But there are so many scattered families in our Church who are much out of the reach of Bookstores, and are therefore unable to supply themselves readily with a book of this kind, that we have thought it would be an useful help, to furnish a week's series of prayers such as we should think suitable for a Christian household. In regard to the whole habit of family prayer,—our decided conviction is, that extemporaneous prayer from a pious father or mother, is better suited to the wants of a family, than any book can furnish. The affection and tenderness which belong to a parent's feeling have thus an opportunity for exercise, and the changing wants of a household are adequately and precisely expressed. But there are many religious parents among our members, we regret to say, who do not cultivate or exercise the gift of social prayer. For their aid, as well as a guide to those who seek what we esteem the better course, we have selected the prayers, which we shall continue to publish, in each paper, till a week's course is completed.

EPISCOPAL PROTESTANT.—We have now three numbers of this new paper, edited by the Rev. Wm. H. Barnwell of Charleston. To say that we welcome such an editor to the field, is speaking in too cautious terms. We rejoice in his work, and in him as laboring in this relation. We have long known and loved him,—and admired his fidelity, and glorified God in him. We should not feel at liberty to speak of him personally, but not some unexpected circumstances seem to require it. He was educated in the Episcopal Church,—to which his parents, and generations, we believe, before them, belonged. He was well settled in practice at the bar, when he was converted to God. He inherited an estate abundant for his wants. But he dedicated talents, and means, and character, instantly to God in the ministry of the Gospel. He was invited by a few pious Episcopalians in Charleston to come and gather a new congregation of an evangelical character in that city. There for near twelve years have we known his faithful labours and his remarkable success. God has eminently blessed his ministry in the conversion of souls. No man of any Church in that city, possesses the universal confidence of the Christian community, the love and respect of the godly, in more eminent degree than this beloved brother. His ministry has been the chief means of resuscitating the spirit of vital religion and an interest in missions, to a degree in all the Episcopal Churches of Charleston. He has now entered the field of publication. And the numbers of his paper already before us, exhibit a ripeness of evangelical knowledge and spirit extremely encouraging and valuable. The Episcopal Protestant is a faithful Gospel paper. And though we think our beloved friend, incautious in his few remarks upon the points of polity, in his introduction, and should urge him to consider those points among us, as of more consequence, than his words would seem to imply, for we imagine we do not really differ upon these points, we consider his paper likely to be a great blessing to its section of country, and therefore rejoice in its appearance and circulation.

REASONS WHY I AM A CHURCHMAN.—This is the title of a pamphlet of 36 pages which we have received from Hartford, Connecticut. It is a work of singular simplicity, moderation and truth,—furnishing twelve reasons "Why I am a Churchman." We think some alterations and enlargements would improve it, without making it too cumbersome, particularly the quotation of many passages from Authors, to which reference merely is made. We have no disposition to magnify unduly the importance of this subject. But we have no more disposition to yield the ground which it justly occupies. We deem Episcopacy essential to the perfect and complete organization of the visible Church of Christ, because we believe it to have been established by divine authority. We cannot therefore concede its rightful claims, and feel able always to give an adequate reason for our abiding under its ministration. The manual before us, would make a good series of articles for our paper,—and we will give them in this shape to our readers in some future numbers. The Author is unknown to us; but in this work, like our beloved brother's Walk about Zion, he has proved himself a wise and competent advocate for our Church.

CALVIN TRANSLATION SOCIETY.—The eminent success of the Parker Society in publishing the works of the English Reformers, has led to the formation of a similar enterprize for the re-publication, in a faithful English translation, of the works of this great Reformer of Geneva. The expectation is to complete the publication in ten years, and in between 40 and 50 volumes elegant octavo, similar to those of the Parker Society. Mr. Samuel Agnew, North West corner of Eleventh and Filbert streets, Philadelphia, has undertaken to import for those who desire them, the publications of this Society. The subscription is the same as to the Parker Society, $7 50 for each year. This must be forwarded in advance to him, by those who desire the works. The worth of these works can hardly be more highly estimated by any recommendation of ours. The works of Calvin would by themselves, furnish a complete and invaluable theological library.

BOARD OF MISSIONS.—The December No. of the Spirit of Missions, amidst much interesting information which it contains, brings out the painful fact of a great deficiency in the receipts for both departments for the last six months. We extract the following statement. "The total receipts of the Domestic department since the 15th of June, have been $5,222 53,—and of the Foreign $6,154 41. Here is a very alarming deficiency, which can only be made up by united and zealous endeavours in our Churches for the coming months. We are aware, that the greater part of our congregations are accustomed to send their funds to the treasury during the winter season, and cannot but hope, that the deficiency may be in due time supplied. But the annual calculation for receipts to each department is $30,000. Of this then $25,000 must be had in the next six months,—or an average of $4,000 each month. To attain this will require great exertion, and united effort. This we trust will not be wanting. If half the zeal which we have seen wasted in the inculcation of, and the necessary opposition to, error, could have been devoted to the united spreading of the Gospel of Christ, we should not be pained with these repeated disclosures of deficiency and dishonour. We earnestly beg the timely attention of our brethren to the want now made known, and their united determination that it shall be immediately supplied."

LECTURES ON THE LAW AND GOSPEL. Third edition revised and enlarged. By Stephen H. Tyng, D. D., Rector of the Church of the Epiphany, Philadelphia. *Philadelphia.* 1843. *Stavely & McCalla.* 12mo. pp. 349.

We are glad to learn that this work is rapidly selling, the edition just published being nearly exhausted. In accordance with the request of the Author, his associate in the conducting of this paper has to avoid any notice of an editorial character. He feels at liberty, however, to give the opinions of others, stating at the same time that he most heartily concurs in the subjoined:—

The Christian Observer of the 15th inst., remarks:—

"This is a new edition of an approved work in practical theology. It contains a series of twelve lectures on the nature and distinguishing characteristics of the moral law, and the same number on the gospel, in which its glorious truths are ably advocated and illustrated in their relations to the work of grace in the divine renewal and salvation of men. The work has been blessed of God, and highly appreciated by many of his people; and this new edition of it, it is believed, will be received with favor by the public."

The *Presbyterian*, observes:

"We noticed the second edition of this work some years since, and expressed our gratification at its spirit and style. The present edition is revised and enlarged, and made more worthy of general acceptance. The tone of these Lectures is purely evangelical, and the respected author has embodied in them the great principles of the gospel. In his manner of treating his subject, he is not coldly dialectic, but diffuses around every topic the fervour of a pious heart. The book is eminently calculated to do good, and under this conviction we hail the appearance of a third edition.

MR. PALMER'S PAMPHLET.—In concluding our remarks of last week on the renunciatory and apologetic publication of Mr. Palmer, we shall say a few words respecting the introduction of this system that has so much distracted our Zion. One of the most singular circumstances in the history of this movement is the slowness with which the general mind of the Church opened to a right understanding of its nature and tendency. Some who had their senses exercised, by familiarity with the Scriptures, and a successful study of the spirit of the Gospel, pretty quickly saw to what issue it would come. But the great body of the Church, it must be confessed, did not promptly discern the danger. There was not that familiarity with first principles, and with the doctrines of the Gospel as a peculiar scheme, not of human contrivance but of divine vouchsafement, for the recovery of man from guilt and pollution, which would enable them at a glance to see what it was that so plausibly challenged their regard. Episcopalians had paid too exclusive attention to matters of discipline, and had become so alive to these as to listen willingly to men who proposed to advance the externals of the church, "asking no questions for conscience sake." We grant that externals were indeed enhanced by this scheme, but out of all proportion to their worth and the nature of Christianity, and in a manner which involved the sacrifice of far more vital interests. To magnify the power of ecclesiastical rulers seemed desirable, especially, when men, as we for the most part are, with men over us in the Lord, whom all delight to honor. We hoped that the increase of such power, might promote the lessening of the power of the Gospel, and yet lead also to a change and deterioration in the personal character of those rulers, whom we for their excellences we are willing and anxious to exalt. So also to multiply the frequenters of the Holy Table, appeared to the pious heart yearning for the salvation of men, a fit object for the exertions of "Tractarians" or any other persons who might seek its accomplishment. It was not borne in mind that when the sacraments of the Gospel are unduly represented and pressed, they degenerate into superstitious forms, which instead of helping the soul in its approaches to God, stand as a barrier between him and it, and that though there may, in consequence of such unreasonable advocacy be sought and resorted to by crowds, they may be crowds of persons who "know not what they worship." The solemn and instructive lessons of history were overlooked by us, in our zeal to build up the walls of our spiritual temple. In this "blindness in part" we trust, is passing away, and we bless God for it.

It is to be hoped, however, that this will prove not barely a deliverance. We look for a positive blessing growing out of it. As in the physical world, the storm which does much damage, still leaves a purified atmosphere behind it; so, we trust that a kind providence will overrule the errors which we have now for several years been combating and deploring, to the establishment of the Church in truth and holiness. It is not unreasonable to believe that we shall hereafter more fully understand the Gospel, and feel that what are identified the true interests of the Church. The proportion of faith will be better observed. We shall distinguish—distinguish not separate between "the things which ought to be done and those which "ought not to be left undone," the one class being necessary, absolutely, unconditionally and of themselves, the other by virtue of their connexion with the first. The doctrine of "justification by faith only," will hereafter stand out more prominently in our minds; and we shall feel the same estimate of its importance that Luther did, both as an integral part of the right system and an index of the presence of such a system. It will be seen to stand amongst the doctrines which touch the relations of man, as that of the Trinity does amongst those pertaining to God; in one being amongst "earthly things what to other is amongst "heavenly" (John iii. 12); and such a result follow, as we trust it will, from the sad controversy now existing in our own and the mother Church, we shall have reason to rejoice that though there has been "partial evil" it has been overruled by a kind providence to "universal good."

But while we think these views and expectations reasonable, and while we rejoice that Mr. Palmer, and others through him, have begun to verify them by disavowing the harsher features of Puseyism; we desire to call attention to the fact, that these gentlemen have not fully renounced the system, but only condemned its developments for the last "two or three years." For we believe that if they, or any persons else, attempt to tarry at some "half way house" between the old and, but undeveloped, Puseyism of the early Tracts and the full blown system of the latter numbers, they are attempting that which habit may enable older men, when aided by sundry extraneous considerations, to accomplish; but which youngest ardent minds who have habits of life and opinion yet to form never can. A church with a body of men in it, holding, even in the germ, principles alien from its formal standards and its reigning spirit, can never long remain in peace. Antagonist principles may, by royal proclamation, or the pressure of human authority, or by considerations of interest, or by secularity and indifference, slumber together for a time; but they are sure, sooner or later, to wake up and renew the war, thus disturbing the peace of that city, at short intervals, which ought ever be at unity with itself. With all our hearts therefore do we wish, that these gentlemen would go at once to the writers of the Reformation, and take that system of views which these illustrious men, under the pressure of painful, but, for the truth, most salutary discipline, gathered from Holy Writ. The effect would be more homogeneity in their own views, more comfort in their own hearts, more fruitfulness in their ministry, and more peace in the church.

EPISCOPAL CHURCH AT RAHWAY, N. J.—We take from the Protestant Churchman, of New York, the following interesting item:—

"The effort to establish the Church at Rahway was commenced last March. The corner stone of the Church was laid in Mar. and a neat and substantial building is now ready for consecration. The cost has been not far from $6,000. One individual has given $1,000 in money, the use of his man and horses during the whole summer, and the most unwearied industry and care. Indeed his whole family have worked for the Church, as though it were for 'daily bread;' others have exhibited the deepest interest. A debt of $1,000 now remains; the same individual gives in addition $250, another person $25, and so on. Will not Churchmen in New York say God speed to this noble effort, evincing a true love for the Church in the midst of the tempest which assails her bulwarks."

In the Western country several years ago, it was our privilege to occupy the adjoining parish to our excellent brother the Rev. Mr. Post, now of Rahway, N. J. We were seventy miles apart, and had a considerable extent of outlying and stretching between us, which rendered clerical visits somewhat difficult at certain seasons of the year; still we were neighbours, at least, had to feel and act as such. While there, the writer attended the consecration of Mr. P's Church, in his Western Parish, at that time one of the neatest and best in the Diocese—which is still prospering and doing well. Truly glad are we to see the success which has attended his efforts at Rahway, and cannot doubt but that his genuine warmth of feeling—and faithful exhibition of Scripture truth, will endear him to many hearts.

CHAPLAINS TO CONGRESS.—Mr. Tustin has been re-elected Chaplain to the Senate—and a Mr. Tinsley of Virginia was elected by the House on the 16th inst. Pending the election of the latter,

Mr. Petit of Indiana, offered a resolution to dispense with the services of a Chaplain at this session. This proposition brought out a strong expression of no, no, from the house. A vote being called for, the house seemed almost unanimous in the negative.

Athens.—The Rev. Mr. Hill, in a letter published in the Spirit of Missions, gives an interesting account of a young Lady, who is the only survivor of one of the oldest and most respectable families of Athens. She had never been in the Mission Schools, but two of her relations were among the most advanced scholars in the early part of the Mission.

One morning this Lady, dressed in deep black, waited on Mr. Hill; after apologizing for the liberty she had taken, she said, "I have come to get instruction from you respecting my soul."

"Nothing could exceed the surprise which such an unexpected declaration, from such a quarter, occasioned. I told her she could not have mentioned a subject more calculated to awaken an interest, nor one that would give us more pleasure to discuss. We begged her to speak freely and unreservedly, for, although comparatively strangers to each other, the subject she proposed was enough to bring us better acquainted.

"In laying the foundation for her religious instruction, the Holy Scriptures were given to her, with an assurance that they were '*able*' to bring her to a saving knowledge of the truth. *Christ* was preached to her as the only hope of the sinner's salvation. The *Scriptures*, she was told, testified of *Him*, and she must '*search diligently*' to find Him in *every page*. This she promised to do, with an earnestness betokening success, and which evinced that *she felt* the importance of the subject. She was over and over again enjoined to read with *attention*, and with the *perfect conviction* that this was the *Word of God*."

The following extracts from Mr. Hill's Journal in reference to this case are truly encouraging.

"'G. C. continues to be an earnest enquirer after truth. Last week she spent some hours of two days in succession at the Mission house, searching the Scriptures for the important doctrines of salvation. Yesterday she brought ——— ———, who, previous to 1836, had been one of our promising pupils. I found that G. C., who never was in our schools, and never had the smallest knowledge of the Scriptures, has prevailed upon her friend, (and interested her in the work too,) to assist her in looking for the passages of Scripture which have been furnished by us, as explanatory of the subjects selected for *her particular study*.'

* * * "'How sure is the work of the Spirit! how perfect God's teaching! Two hours we spent yesterday with our new pupil. She is no *caviller*. She has no arguments of her own to oppose to the plain truth of the Scripture. She receives every thing as a little child; at the same time she *examines thoroughly, and thinks deeply*. Her rapid progress in divine things is *quite astonishing*. Only *two weeks* ago, she was as ignorant of the Scriptures as if she had been born in a heathen land. *Now she refers* from one passage to another; *compares* one expression with another, draws her own inferences with as much facility as though she had been long accustomed to such an exercise. Her remarks, uttered with great freedom and great simplicity, often contain the expression of thoughts of a very interesting nature. 'Do you know,' said she to me, 'what has struck me as something wonderful, since I commenced studying the Scriptures? You know I am surrounded by some who were formerly in your schools, and were there taught the Scriptures. I ask them every day how they have *read*? How they have *learned*? How they have *heard*? Ever since you came to Athens, I have heard them talk of your teaching them the Scriptures; but how, (I ask them,) have you *applied them*? How have you benefitted by the instructions you received?' Here, then, was an opportunity of turning her thoughts to the operations of the Holy Spirit; and it was explained to her that we were only the instruments—it was the *power of God* alone, to make His Word, '*a savour of life unto life*.' That our pupils, of whom she spake, had studied the Scriptures under our instructions, it was true, but it was in the regular course of *their duty* to do so. She had been led to seek for the truth by the *Spirit's own operation*. At the same time she was told that the same Spirit might bring past instructions to *their* remembrance, and quicken the seed that had long lain as dead.'

* * * "'We have had another interesting conversation with G. C. It is evident that the Spirit has preceded all human teaching, and has given her peculiar aptness to perceive Spiritual things. The power of God alone could have wrought this change.'"

In July last, Mr. Hill left town for a few weeks, and on taking leave of his pupil, he gave her some *tracts*, and a volume or two that he thought might be useful to her in her Scripture search, supplying her with such subjects as he deemed most important for her to investigate. Shortly after he received the following note from her:

Athens, 2d August, 1843.

"'My most respected Friend: It has for some days past been my intention to express by letter, my grateful feelings towards you, for they are deeply graven in my heart. Your courtesy towards me, which you have always shown, encourages me to express my sincere feelings towards you. Your counsels and instructions have directed me in the way of righteousness, and have taught me where I may find comfort in my troubles, and how I may bear up courageously under my trials, trusting in the protection of Him, whom you have taught me to worship with all my heart and with all my soul.

"'The same gratitude I feel towards those, whosoever they were, who first prompted you to come to this country, where your presence ought to be considered as a costly gift. I have read with many prayers the proofs you gave me from the prophecies, and I owe you many thanks. But how was I delighted, when I read, on the 13th page of the tract called '*Time and Eternity*,' the same idea I once expressed respecting you to some of my friends. My desire is to be remembered in your prayers, and if you promise me this, I shall consider myself one of the happiest of beings.

"'I desire much to come out and see you, but as yet I have not been able to accomplish it. I hope, however, soon to be able to gratify my wish.

"I remain, with the deepest respect,

"Your friend, G. C."

Christmas Offering.—The Secretaries of the Board of Missions, suggest to the Rectors of Parishes, that the various Sunday schools should be invited, on the morning of Christmas day, to bring a Missionary Offering, or if that day be unsuitable, some Sunday, or Holyday, before or after be selected. Last year the children's charity in this way amounted to $1556 78. What can be done this year!

Spirit of Missions.—Efforts are making to extend the circulation of this improved and interesting periodical of the Church. It is furnished at the low price of One Dollar per annum, and contains much useful information concerning Foreign and Domestic Missions.

Missionary Funds.—Both Committees are greatly in need of supplies at the present time. Many of the Missionaries are unpaid, and the appeal comes loud and strong, "Men of Israel help."

Campbell's Foreign Semi-Monthly Magazine, Dec. 16.—This is the closing number of the fourth vol. of an interesting selection of European literature. The style of getting up is excellent and the mezzotint, of Paul and Virginia, by Sartain, is exquisitely chaste, and beautiful. This work is five dollars per annum in advance.

To Correspondents.—B. shall appear. We regret that the lines for 'Christmas' came too late for insertion. They shall appear in our next. S. A. N. is received, but the demands and wants of our own Missions and Missionary stations are so urgent and pressing at the present time that we should fear a violation of the command—'Thou shalt love thy neighbour as thyself"—were we to request either clothes or money for the object indicated. "He that provideth not for his *own* house denieth the faith."

At a meeting of the Vestry of Grace Church, Providence, Rhode Island, held December 9, 1843, the following resolutions were unanimously adopted:—

Whereas, it has pleased the great Head of the Church to call from His service on earth, the Rev. John A. Clark, D. D., late Rector of St. Andrew's Church, Philadelphia, and for several years our own beloved and successful Pastor; therefore,

Resolved,—That in this afflictive dispensation of Divine Providence, this Church is especially called upon, to lament the loss of one whose faithful ministrations among us, were blessed of God, to the ingathering of many souls, and to the upbuilding of our infant Church; and that in view of the untiring labors, of this devoted servant of Christ while with us, we, as a Church, and a parish, should cherish with deep humility and fervent gratitude, the memory of him, who, as our Preacher, and Pastor, failed not "to declare unto us the whole counsel of God," and who did indeed watch for the souls committed to his care, "as one that must give an account."

Resolved,—That we do not forget the godly conversation, and pious solicitude of this faithful minister of Christ's word, but desire ever to bear in mind, the infinite goodness of God, in permitting us to enjoy while we did, the labours of one whose light *did* "*so shine before men*, that they saw his good works, and glorified our Father which is in Heaven."

Resolved,—That we view his holy influence, and faithful preaching of the Gospel of Christ, as exerted in our Convocation, as tending greatly by God's grace, to build up and strengthen our beloved Church in this Diocese, and though we cannot but mourn, that so devoted a laborer has been called from the Church militant, we rejoice in the firm conviction, that he is ere this, rendering an acceptable service in the Church triumphant.

Resolved,—That while we mingle our sympathies with the Church of St. Andrew's in the loss of him who has sustained to us both the sacred relation of spiritual Pastor and Teacher, we would pray for a blessing upon those whom he regarded as his spiritual children, that in the last great day of account, they may prove his "joy and crown of rejoicing."

Resolved,—That to the Widow and family of the deceased, we extend our warmest sympathy in view of the mournful bereavement they have sustained, praying fervently, that they may be supported by the consolations of His grace, who has promised to be the *widow's God, and the orphan's unfailing friend*.

Resolved,—That a copy of the foregoing resolutions, signed by the Clerk, be forwarded to the widow of the deceased.

A true copy from the record,

William H. Drown.

Vestry Clerk.

NEW PUBLICATIONS.

Stories for Little Clara. By Mrs. Anna Bache. *Published by J. K. Simon, 121 S. 5th st.*

A pretty little book for children abounding with lessons of morality and religion.

A Critical Commentary and Paraphrase on the Old and New Testament, and the Apocrypha. By Patrick, Lowth, Arnold, Whitby and Lowman. *Philadelphia: Carey & Hart, 126 Chestnut st.*

It is refreshing to draw the eye and thoughts away from the ephemeral and polluting works which the prolific press of our country is continually throwing out, and fix them on those more solid and abiding memorials of virtue and intellect, which great and good men have left behind them for the benefit of posterity. The Commentary before us is of this character. It is the joint production of men of vigorous minds—it displays the result of extensive reading and deep thinking, on a great variety of subjects involved in the sacred records, and the publishers deserve well of the community for placing within their reach such an invaluable work, in a style so beautiful and at a price so low. It will be completed in sixty numbers at 25 cents each, the whole to form four imperial octavo volumes, containing upwards of 4,300 pages. Mr. R. S. H George, 26 S. 5th street, is sole agent for this city.

General Intelligence.

DOMESTIC.

For the Episcopal Recorder.

The Bishop White Parish Library Association regret that they have accomplished so little, for want of funds, during the past year; having only supplied two missionaries with small libraries. They have, however, no right to complain of the want of patronage, as they have never properly presented their claims to the support of the Church. The great majority of the members are ignorant of the existence of the society, or the purposes for which it was established. The Society was formed in order to supply every missionary in the state with a small library of standard works. A list of the most useful and approved works was furnished by the Bishop of the Diocese, from which the missionaries select those they require. The books are to remain stationary under the care of the Rector, Church Wardens and Vestry.

The Society are anxious to furnish them with the sword of the spirit, which is the word of God, with judicious commentaries by the ablest divines whose writings have invested the sacred literature of Great Britain with so much lustre, and conferred such honour and benefit upon the nation. If the missionaries are furnished with the powerful armory of a well selected library, they will have nothing to fear from the impotent attacks of their enemies. As many candid inquirers are likewise investigating our doctrines, our well instructed missionaries would be able to satisfy their minds in regard to disputed points, and numbers might daily be added to the Church, &c. Surely all those who enjoy the sound practical sermons which proceed from our pulpits, and the instructive lectures from our desks, and profit by them, will endeavour to extend these blessings to the ignorant and destitute. Can any sincere worshipper who offers up the petition, "that it may please thee, to rule and govern thy holy Church universal in the right way," refuse to circulate the works of those sound and able writers who have been instrumental in preserving our highly favoured church from those errors which have desolated others? Can any pray "that it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy word," and refuse to supply the means! Can any benevolent and sympathetic Christian daily enjoy the luxury of an extensive, well selected library, and refuse to furnish the empty book shelves of our poor half paid missionaries, with those works which they cannot afford to purchase, and which are so absolutely essential to the success and respectability of their ministry in these times when sound learning is so much required in our divines. The society have received but one solitary donation of $10, from a lady, during the past year, and have not been able to add a single volume to the small libraries they had previously sent to some of the missionaries. Urgent applications are constantly made to them for books, which they are compelled to refuse. What erudite wealthy philanthropist who has judiciously expended hundreds in the purchase of his own library, will generously give *one* hundred, to gladden the heart of some missionary, and to enlighten the country around! Who will manifest the superiority of their love for their church, to devotion to their wealth by assisting in enabling the society to accomplish those purposes to which no judicious person can object! Will not some benevolent individual prepare an agreeable surprise for at least one missionary, by sending him, through this society, a Christmas or New Year's Gift of a choice little library! The ladies will be much indebted to those of the city clergy whose discourses evince the profit they have derived from well selected libraries, to interest their congregations by explaining the importance of this society to the welfare of their church, and convincing them of the duty and privilege of contributing to its funds, and remembering them in their appropriations.

THE ATTENTION OF THE CLERGY AND LAITY IS EARNESTLY CALLED TO THE FOLLOWING CIRCULAR.

The Foreign Committee of the Board of Missions are compelled to inform the Church, that in consequence of the failure of receipts from a large portion of the parishes, the Missionary operations are again in danger of very serious embarrassment.

The Committee do not now dwell upon the condition and success of our Missions abroad: nor upon the prospects which so greatly encourage us to seek their enlargement: inasmuch as the pages of our Missionary Periodical, *sent without charge to every Parish minister*, have conveyed full information. They would only state, that while the providence of God is calling upon them more loudly than ever to extend their labours, and while the Church, witnessing these signs, is expecting them to follow the leadings of that providence so plainly manifested, they have not enough to meet present wants.

They are therefore constrained to ask every member of the Church to remember his duty herein: and especially would they lay before its communicants, who professedly recognize the obligations of aiding in the extension of the kingdom of their Lord, the needs of our Foreign Department; and the ease with which, by contributions systematically rendered from each one, they may be permanently relieved.

The Clergy are respectfully requested to read this Circular to their congregations on the Sunday after its receipt, and to take charge of and forward contributions prior to the 1st of February, 1844.

By order of the Foreign Committee of the Board of Missions.

Pierre P. Irving,
Secretary and General Agent.

FAREWELL MISSIONARY MEETING.

On Sunday evening, at St. Paul's Church, Boston, the Rev Messrs. Miles and Taylor, the recently-appointed missionaries to Mesopotamia, received their instructions from the Foreign Committee, at the lips of the Secretary, the Rev. Mr. Irving. The Rt. Rev. Bishop Eastburn presided; evening prayer was conducted by the Rev. Dr. Vinton. The instructions were then read, and were listened to with the deepest interest, by the numerous congregation in attendance. It was sweet of the savor of the gospel, and charged it upon the missionaries as their paramount duty to preach the Word. The Secretary was followed by Rev. Mr. Taylor in an address to the congregation, and the exercises of the evening closed by the Rev. Mr. Miles, in an appeal of thrilling effect, on behalf of the missionary cause. A collection of $166 was taken.

The missionaries sailed on Wednesday morning last, in the barque Caroline, for Smyrna.

The Lord protect them "from the dangers of the sea, from the violence of enemies, and from every evil to which they may be exposed, and conduct them to the haven where they would be."

[*Chr. Wit.*

To the Editors of the Episcopal Recorder.

Allow me to acknowledge in your paper the receipt of the following books as donations through my hands to the Library of the Theological Seminary of Va., from kind friends of this Institution, in Philadelphia. The most of these volumes were given last Spring and deposited in your city, and it is but at the present moment that they have arrived here. As many of them were contributed in my absence, and not accompanied in all cases by the names of the donors, the particular work cannot be referred in each instance, to the proper benefactor.

These circumstances have prevented, in part, an earlier acknowledgement of the donations and, in part the designation of the names of the donors. The books are now all deposited in the Library, and I may assume the liberty of speaking for the officers of the Institution, to acknowledge their obligations to those who have thus remembered it. Allow me to add that in few ways can the friends of Theological Learning aid the Institution more properly than by the contributions of valuable books to its Library. And such contributions to this Seminary, will always be seasonable, and be gratefully received as specially fitted to strengthen its foundation and promote its usefulness and efficiency.

James May.

Theological Seminary, Fairfax Co., Va., Dec 4, 1843.

LIST OF BOOKS.

Wilberforce's Practical View,—Dick's Works, 4 vols—Blunt's Life of Christ, in 1 vol.—do. do. in 2 vols—do. on Articles and St. Peter,—do. on the Seven Churches,—do. History of Abraham and Jacob,—do. do. of Elisha,—do. do. of St. Paul,—Memoir of Bishop White,—Symington's Dominion of Christ,—Humphrey's Christian Memoirs—Forest Life, 2 vols,—Thornton's Preeminence of Christ,—Companion for the Altar,—Literalist, 5 vols,—Dewson's Physic-Theology,—Horne on the Psalms,—Edwards on Religious Affections,—Mott's Travels in Europe and the East,—Rollin's Ancient History, 3 vols (London edition,)—Hall's Contemplations, 5 vols (London edition,)—Episcopacy Examined,—Abbot's Way to do Good,—Brighton's Works,—White's Sermons, M'Ilvaine's Evidences of Christianity,—Dick's Essay on Covetousness,—Robertson's Thesaurus,—Burnet on the Articles,—Physical Theory of Another Life,—Bishop White's Memoirs of P. E. Church,—McIlvaine's Oxford Divinity,—Life of Bishop Heber, 2 vols,—Paley's Works,—Toplady's Works, 6 vols (London edition,)—Churchman's Manual,—Miller on Creeds,—Larger Catechism,—Hall on Baptism,—Chapman's Sermons,—Saturday Evening,—Wilson's Evidences of Christianity, 2 vols,—Christian Pastor's Manual,—My Progress in Error,—Alexander's Evidences of Christianity,—Dick's Philosophy,—A Year's Life,—Cox's Life of Melancthon,—Taylor's Spiritual Christianity,—Sumner on St. Luke,—Fable of the Lord, (Caroline Fry's,)—Keble's Christian Year,—Taylor's Life of Cowper,—Spirit of Laws, 2 vols,—Goode's Better Covenant,—The Botanist,—Tupper's Proverbial Philosophy,—Mammon, by Harris,—Jackson on Baptism,—Imitation of Christ, (Thomas à Kempis,)—Cumberland's Calvary,—Septuagint (Greek) 2 vols,—Law's Serious Call,—Schmucker's Popular Theology,—Communicant's Companion,—Life of Mrs. Hawkes,—Jerram and Wall on Baptism,—Characters of Schiller,—Tillotson's Works, (1 vol. Folio,)—Burkitt's Commentary, (Folio,)—Cocceii opera Omnia, (13 vols., Folio,)—Schrivener's Course of Divinity,—Christian Library, 2 vols,—Novum Testamentum Bezæ.

FOREIGN.

Restoration of the Royal Chapel of the Savoy.—It may not be generally known that the beautiful chapel belonging to the ancient Palace of the Savoy—a name suggestive of a long train of historical reminiscences—has been for some time past in a course of complete restoration and repair, by express command and at the expense of Her Most Gracious Majesty Queen Victoria. Although the Savoy is a private chapel belonging to the crown, and maintained out of the revenues of the Duchy of Lancaster, yet the present improvements and proposed decorations cannot be considered as designed for the personal comfort of the Sovereign, and the outlay now made, manifests a most praiseworthy zeal for the honour of God's house, as well as a beneficent anxiety for the comfort of the parishioners, most of whom are tenants of the crown. In these days of theological inquiry the Savoy has a peculiar interest, as having been the scene of the last attempt made by the State and the authorities of the Church to reconcile the Church and the Dissenters. It cannot be forgotten that the Savoy Conference finally settled the Book of Common Prayer, and that there the admirable preface to the Liturgy was written—indeed there is, we believe, an old authority to show that in this chapel the Liturgy was *first* publicly read. Here also, in days of yore, many of the bishops were from time to time consecrated, and among them Wilson, Bishop of Sodor and Man, by Archbishop Sharpe, in 1698. The chapel, according to Pennant, was restored and royally endowed by Henry VII., under his will, dated 1508. This endowment is still kept up, the incumbent receiving an annual fee by Royal warrant. The chapel will be re-opened on the 29th inst., before which it is expected Her Majesty will make an inspection of the alterations and improvements.

[*Morning paper.*

Louis Philip and Pastor Monod.—There is a curious circumstance connected with his residence in Christiana which I delight to record. The late M. Monod, senior, an enlightened French Protestant pastor, whose urbanity and Christian gentleness his successors and descendants would do well to imitate, was residing at that period in the Norwegian capital. Educated by Madame de Genlis to respect and honour the characters of all truly good men, the young duke soon learned to estimate the merits of M. Monod, and although he did not make himself known to that good man, he discovered in him exalted rank, perfect manners, and a virtuous mind. Their conversations often turned to the subject of France, and the progress of democracy in that country, and on one occasion M. Monod introduced the character and conduct of the Duke of Orleans on the *tapis*. With that Christian moderation which distinguished the conduct and life of M. Monod, senior, he observed, "I have been accustomed to hear much that is disgusting and revolting of the late Duke of Orleans, but I cannot help thinking that he must have had some virtues mixed up with his evil propensities, for no reckless or worthless man could have taken so much pains with the education of his children. His eldest son I have been assured, is the model of filial affection as well as of all the virtues." The Duke felt his cheeks suffused with blushes, and M. Monod perceived it. "Do you know him, then?" asked M. Monod. "Yes I do, *a little*," replied the Duke, "and I think you have somewhat exaggerated his praises." The next time the venerable Protestant pastor saw the Duke of Orleans, was in his own Palace at the Palais Royal! M. Monod was at the head of the Protestant Consistory of Paris, and was visiting the illustrious Prince to congratulate him on his return to his native country. When the ceremony was over, the Duke called M. Monod aside, and asked, "How long it was since he had quitted Christiana?" "Oh! many years," replied the excellent man; "It is very kind, of your Royal Highness to remember that I was ever an inhabitant of that city." "It is more, then, M. Monod, than you remember *of me*!" "Was your Royal Highness, then, ever an inhabitant of Christiana?" Asked the astonished pastor. "Do you remember M. *Corby*—the young *Corby*?" Inquired the Duke. "Most certainly I do, and I have frequently sought for some intelligence with regard to him, but could procure none." "Then I was M. Corby," replied the Duke, and the rest of the conversation can be easily imagined. To the hour of his death the Duke was much attached to the admirable M. Monod, and some of Louis Philip's affection for Protestant families, Protestant communities, and the Protestant clergy, can unquestionably be traced to the influence exercised by that gentleman over the mind of his Christiana young friend.—*Fraser's Magazine.*

Summary.

Mr. E. Brooks, one of the editors of the New York Express, who has recently returned from making the tour of Europe, having been absent about eight months, and travelled over nineteen thousand miles, states that his expenses from the time he left New York to his return, were a "little more than a thousand dollars." Travelling in Russia was most expensive. England came next, and then Holland. In Norway, Denmark, Sweden, Poland, Prussia, Austria, and all the German country, expenses were about the same as in the United States. In Italy and France travelling is cheaper than with us.

A New Professorship.—A professorship of Chinese has been established in Paris, in the school of the living Eastern languages, and M. Bazin appointed to the chair.

There are, according to the last catalogue, 160 students in the University of North Carolina.

The receipts at the late musical festival, at Birmingham, were upwards of £9000, leaving a balance of about £4000 in favor of the charities.

In some parts of England the Papists experience difficulties in making converts from the lower orders, from the testimony of old pensioners who have witnessed its practice and effects in Roman Catholic countries; and whose evidence of its atrocities fall with due weight on the ears of their friends.

It is a cheering, and certainly a remarkable fact (states a London paper,) that the *second edition* of the Bishop of Ossory's excellent, but ponderous Charge, which was published last week, was entirely demanded and exhausted in four or five days.

The total sum of money paid by the State for the maintenance of Maynooth College, since its foundation, amounts to 362,893*l*. The following grants were made for Roman Catholic edifices in 1840-1841; Nenagh chapel, 500*l*.; Kilrush, 1,000*l*.; Aghada, 200*l*.; Ballincarry, 150*l*.; Annoy Chapel, 150*l*.

Seceders from the Society of Friends.—William Henry Leatham, Esq. of Wakefield, banker, and his lady, both resigned their connexion with the Society of Friends, on Monday last, at the monthly meeting at Wakefield. We have not heard what religious body they are likely to join.—*Leeds Mercury.*

The Bishop of London has concluded his confirmations for the present year, and has confirmed more than 20,000 persons, being a considerable increase on the numbers confirmed in 1840.

Spirit Rations to U. S. Seamen.—The Secretary of the Navy recommends that no spirits be allowed in the rations of those who enlist in future, and that the right of commuting the spirit ration for money be continued to those already enlisted.—*N. Y. Jour. of Com.*

Judge King, of our city, in a recent charge to a grand jury, said—that if the present Temperance Reform continued to go on with the rapidity it has done for a few years longer, they would have to abolish the Criminal Court and shut up the prisons, as there would be no farther use for them.

A citizen of Troy has endowed a Free Episcopal Church for the accommodation of persons who cannot afford to hire pews. The Whig says the edifice will be of stone, of the Gothic order of architecture, and will be erected on the North side of Elbow, at its intersection with Seventh street.—*N. Y. Evan.*

The University of the State of Missouri.—The whole number of students for the present collegiate year is 78.

A Prize Essay.—One hundred guineas have been placed at the disposal of the Rev. Dr. Vaughan, President of the Lancashire Independent College, as a prize for the best essay on the education and improvement of the people of Great Britain.

Calvin Translation Society.—The Calvin Translation Society was only *instituted* in May last, and yet, in the unprecedentedly short space of about six months, all the society's arrangements have been completed.

It is very gratifying to learn, that during this very short time, after indefatigable exertion, a most respectable body of subscribers has afforded their support, and that *already* two volumes are in the press, which are expected to be circulated in February. These are, Calvin's *Commentary on the Romans*, and the first volume of his *Tracts on the Reformation*, the last of which has never before appeared in an English dress. The *Commentary on the Acts of the Apostles*, in two volumes, is now preparing, and will be delivered previous to the Anniversary in May; and, if 3,000 subscribers speedily come forward, it is calculated that *a fifth volume* (which will probably be a second volume of Tracts on the Reformation) may be delivered to the members of 1843, in return for their 1*l*.

Journal of Christian Education.—This periodical, hitherto published by the Protestant Episcopal Sunday-school Union, having failed to receive an adequate support, will be discontinued at the end of the year. We hope the suggestion of its conductors, that its patronage may be transferred to the Spirit of Missions, will be generally complied with.

The degree of Doctor of Divinity was conferred upon Rev Addison Brauddus, by the Columbia College at Washington; but Mr. Brauddus has addressed a note to the President of the College, respectfully but firmly intimating that he had D's enough already belonging to his name.

Ecclesiastical Register.

RESIGNATIONS AND REMOVALS.

Rev. Robert Williams, St. Stephen's Church, New Hartford.

Rev. J. Swart, missionary, Western New York.

PREFERMENTS.

Rev. Robert Williams, Middletown near Newport, R. I.

Rev. J. Swart, St. Paul's Church, Paris Hill, Western New York.

CONFIRMATIONS.

Massachusetts, Bishop Eastburn.

Nov. 19. Trinity Church, Boston Com. J. Smith, U. S. N., who sailed on the next day to assume the command of the Mediterranean Squadron.

Dec. 10. Trinity Church, Boston, *thirty*.

Rhode Island, Bishop Henshaw.

Nov. 25. Rockville, *two*. Sermon by the bishop.

Dec. 3. East Greenwich, *six*. do.

Dec. 10. Christ Church, Providence, *eight*, colored.

Mississippi, Bishop Otey.

Confirmed at Memphis, Holly Springs, Pontotoc and Columbus.

STANDING COMMITTEE.

Western New York, Geneva, Dec. 6.

Benj. Wright jr., recommended as a candidate for orders.

OBITUARY.

Nov. 30. At Oxford, Western New York, Wm. E., son of Rev. Thomas Towell.

TEXAS.

The Rev. Mr. Eaton writes:—"Our experience in this field confirms us in the opinion that the success of our holy religion in Texas depends mainly upon the proper instruction of the rising generation." It is intended to establish parochial schools at Galveston and Houston, but such is the state of society there that they depend on the liberality of the Church in the United States for funds wherewith to erect their school-houses.

Ecclesiastical Calendar.

FOURTH SUNDAY IN ADVENT.—December 24. *Proper Lessons* for Morning Service, Isa. xxx. Matt. iii. to v. 13. Evening, Isa. xxxii. 1 Cor. i.

CHRISTMAS DAY.—December 25. *Proper Lessons* for Morning Service, Isa. ix. to v. 8. Evening, Isa. vii. v. 10 to 17.

FIRST SUNDAY AFTER CHRISTMAS.—Dec. 31. *Proper Lessons* for Morning Service, Isa. xxxv. Luke ii. v. 25. Evening, Isa. xl. 1 Cor. ii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Carlisle,	Sunday,	Dec. 24th.	
Harrisburg,	Christmas,	do. 25th.	
Manayunk,	Sunday,	Feb. 4.	Afternoon.
Perkiomen,	Sunday,	Feb. 18,	Morning.
Norristown,	do.	do.	Evening.
Lancaster,	Sunday,	Feb. 25.	
York,		do. 27.	
Petersburgh,		do. 28,	Evening.
Christ Church,		do. 29,	Morning.
Petersburgh,		do. do.	Evening.
Carlisle,		March 1.	Afternoon.

ACKNOWLEDGMENTS.

FOR KENYON COLLEGE.

From Mr. and Miss McC., through the hands of Wm. Welsh, Esq.,	$ 25 00
Acknowledged last week,	20 00
Previously acknowledged and paid over.	1345 72
	$1390 72

Stavely & M'Calla.

I acknowledge the receipt of a draft from J. F. S. of New York, for $200 for the use of Kenyon College.

Henry McIlvaine,
For Bishop McIlvaine.

THIS DAY PUBLISHED,

JACKSON'S celebrated Treatise on the Church, and Bishops Sanderson and Cosen on the Church, in 1 vol. This work is justly esteemed as of the highest authority on the nature of the Church, and worthy to be studied by all candidates for the ministry.

Also, Thoughts of Peace for a Christian Sufferer.

H. HOOKER, Publisher,
178 Chesnut st., opposite the Masonic Hall.

Dec 23.

NEW AND BEAUTIFUL BOOKS,

ESPECIALLY designed for the approaching Holydays. For sale at 145 Chesnut st.

The Holiday Gem for Boys, 192 pp., 18mo. embellished with a frontispiece of fine steel engraving, and six engravings on stone or wood.

Contents.—The Bird's Nest, (original,) steel plate—The Worm, (poetry)—Trouble, and how to bear it, (poetry)—Collier boy, and his Candle-box, (engraving)—The Three Sons, (poetry)—The German Cripple, (engraving)—The Fowl's Journal, (poetry)—The Young Picture Critics, (engraving)—Principle put to the Test, (poetry)—Frank Tompkins, or the Advantages of Labour, (original)—The Snow drop, (poetry)—The Pillow and the Pillar, (engraving)—The Beggar Man, (poetry)—The Life of Josiah, or Martyrdom of Zechariah, (engraving)—The Pious Wish, (poetry)—Count Zinzendorf and the Indians, (engraving.)

THE HOLIDAY GEM FOR GIRLS.

184 pp., 18mo.

Beautifully embellished.

Contents.—The School Dame and Village Pet, (original,) with fine steel engraving—The Dame Schoolmistress, (poetry)—The Two New Year's Days, (original,) with engraving—Lucy Gray, (poetry)—"I am going to turn over a New Leaf," (engraving)—Morning Address to my Soul, (poetry)—The Sabbath-school Scholar a Teacher, (engraving)—The Orphan Child at the Grave of its Parents, (poetry)—The New Grave-Yard, (original and engraving)—Oh! Spare my Flower, (poetry)—Little Girls' Missionary Meeting (engraving)—The Pet Plant, (poetry.)

The Little Boys' Forget-me-not. 109 pp., large 32mo. With eight fine tinted embellishments, and fancy covers. This will prove to be one of our most popular works for children.

The Little Girls' Forget-me-not. 110 pp., large 32mo. With eight appropriate and striking illustrations.

The Floweret, a little token for the Holydays. 94 pp., 24mo. Embellished with thirty engravings.

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Letters to a very Young Lady. 230 pp. 18mo. With a beautiful Frontispiece, from a fine Steel Engraving.

The Great Aim of the Sunday School Teacher. By the author of the "Sunday-school Teacher's Harvest," the "Sunday-school Teacher's Dream," the "Teacher Taught," &c. 128 pp. 32mo.

The Clover Medley; or Here a Little and There a Little, by a mother.

Contents.—Game at Ball; Old Age; The Road to Ruin; Law of Kindness; Love of Money.

These narratives are all original and authentic, and each of them is illustrated by a fine original engraving. It is one of our most attractive volumes.

The Bruised Reed; Memoir of the Rev. Henry Mowes, late Pastor of Altenhausen and Ivenrode Prussia. "They also serve who only stand and wait."—Milton. 144 pp. 18mo.

Published by the AMERICAN S. S. UNION, and for sale at the Depositories, 146 Chesnut st., Philadelphia; 152 Nassau st., New York; 5 Cornhill, Boston.

Nov. 18—7t.

SCHOOL FOR YOUNG LADIES.

PHILADELPHIA.

THE REV. C. J. GOOD, late Professor of Ancient Languages, in Washington College, Hartford, has removed his School for Young Ladies, to No. 13 South Thirteenth street, below Walnut.

The Academical year of ten months, is divided into two terms of five months each; commencing on the first of September, and on the first of February.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetoric, &c.

To pupils over twelve years of age, per quarter,		$12 50
To pupils under twelve years of age,	" "	10 00
Latin,	" "	5 00
French,	" "	6 00
Fuel, Pens and Ink,	" "	1 00

Text books furnished, if desired, at the usual store prices. Payable quarterly.

A few pupils will be received into the family.

Board, Washing, and Tuition in Latin, and the usual branches of an English education, $140 per term of five months. Payable in advance. Dec. 23.—tf.

EPISCOPAL BOOK STORE, NO. 26 SOUTH FIFTH STREET, THREE DOORS ABOVE CHESNUT, WEST SIDE.

R. S. H. GEORGE would respectfully call the attention of the Episcopal community to his choice and very elegant assortment of Episcopal and other Books, suitable for Christmas and New Year's Gifts, among which are the following, viz:—

The Churchman's Miniature Library, contains the following valuable works, viz:—

Oldenheimer's Origin and Compilation of the Prayer-book.

Oldenheimer's Devout Churchman's Companion.

" True Catholic no Romanist.

Dew of Heaven;—Meditations for every Day in the Week.

Dorr's Recognition of Friends in another World.

The Christian Faith.

" Communicant's Companion.

Dorr's Holy Communion;—an Affectionate Invitation to the Holy Communion.

History of a Pocket Prayer Book, written by itself, by Rev. Dr. Dorr, new improved edition.

Buds, Blossoms, and Fruit of the Church, by a Candidate for Orders in the Church.

Works of Charlotte Elizabeth.

Blunt's Works, in sets or single volumes.

Philip's, Mary's, Martha's, Lydia's, and Hannah's Thoughts in past Years, by the author of the Cathedral.

Wilberforce's Practical View.

Portion of the Soul, by Rev. Hooker.

Warwick's Spare Minutes, or Resolved Meditations and Premeditated Resolutions.

Bunter's Self Discipline, new edition.

Communicant's Companion.

The Altar.

Festivals and Feasts.

Wilmer's Episcopal Manual.

Brownell's Commentary on the Prayer-book.

D'Oyly and Mant's Commentary.

Taylor's Holy Living and Dying.

Life of Bishop White. Life of Bishop Moore. Life of Bedell, &c.

Clark's Walk about Zion. Glimpses of the Old World. Gleanings by the Way. Pastor's Testimony, &c.

Sutton's Learn to Live. Sacrament, &c.

The Miniature edition of the Poets, in superb binding.

Bunyan's Pilgrim's Progress; splendid London edition.

Campbell's Poems, illustrated, " " "

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The Token.

The Gift.

Forget-Me-not, &c. &c.

A large assortment of Juvenile and new Sunday-school Books, from 10 cts. to 75 cts. Published expressly for the holidays.

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From 25 cts. to 5 dollars: also the Pictorial Prayer-book.

Just Published,

A splendid Diamond Prayer-book. This is the most perfect little gem ever offered to the public. It is beautifully printed and bound; contains four splendid engravings; viz: a likeness of Bishop White, in the act of administering the Lord's Supper: a likeness of Bishop Moore, administering the rite of confirmation: a likeness of Bishop Chase, administering the rite of baptism: a likeness of Bishop Onderdonk, performing the Marriage Ceremony.

The Bible and Prayer-book bound in one volume, splendid binding.

Dec. 23.

CHRISTMAS PRESENTS.

ALL the English and American Annuals for 1844.

All the Poets, in elegant binding.

Bibles and Prayer books. Splendidly illustrated works.

Devotional works in great variety.

ALSO,

Lately published by H. HOOKER,—

Gems of American Poets.

Thoughts of Peace for a Christian Sufferer.

Letters from Ireland, by Charlotte Elizabeth.

Jackson, Sanderson and Cosen, on the Church.

Cotterill's Family Prayers, a new edition with a Life of the author—the best Manual for Family use from its simplicity, its richness in Scripture and Liturgical language, and its sincere and ardent devotion.

Sunday-school Teachers and others looking for Gift-books, are respectfully invited to the extensive assortment.

For sale at the lowest prices by H. HOOKER,

178 Chesnut st., opposite the Masonic Hall.

Dec 23.

D'AUBIGNE'S HISTORY OF THE REFORMATION. Cheap edition.—Just published by JOHN S. TAYLOR & CO., Theological and Sunday School Publishers and Booksellers, Brick Church Chapel, 145 Nassau street, New York.

The following notice of this edition is from the New York Observer of October 21st. It is from the pen of an eminent divine of this city, whose opinions on such subjects are entitled to universal confidence.

"*Abridgment of D'Aubigne.*—The following notice of the abridgment published by John S. Taylor & Co., is from a distinguished officer of the American Tract Society.

"I have read the Rev. Mr. Dalton's abridgment of D'Aubigne's History, as printed by Mr. Taylor, and have fully compared it with Mr. Carter's edition of the original work.—I am free to say that I think the abridgment is made with great fidelity and sound judgment. It consists almost wholly of the author's own words, and embraces those parts which are of most prominent interest. Doubtless those who can command the time will prefer to read the original work; but those who wish to have the substance of the work in less compass, will here find it faithfully condensed by one who entered into the true spirit of D'Aubigne. Both editions, I believe calculated to be eminently useful, and I wish to both the widest circulation."

The work is printed on good type, contains 447 pages and is sold at the exceedingly low price of 50 cents.

N. B. Any valuable books to be had in New York, furnished by J. S. T. & Co., at the lowest cash prices.

Dec. 2—6t.

H. HOOKER has received and will shortly publish —the English Governess, a tale of real life, by Miss M'Crindell, author of the "School Girl in France."

Also, he will publish, the present week,—Thoughts of Peace for a Christian in affliction; from the fourth London edition—a work designed for a manual for the counsel and comfort of sick and afflicted people.

Also, as above, Jackson, Sanderson, and Cosen, on the Church. This is a work of great excellence and authority, and will, it is believed, prove a valuable text book for the use of students in theological seminaries; to be published this week.

Members of the Church wishing to purchase Bible and Prayer-books are respectfully invited to the new and splendid assortment to be found at H. HOOKER'S Book Store, No. 178 Chesnut st., opposite the Masonic Hall.

Dec. 16.

MONEY RECEIVED FOR THE RECORDER.

H. P. Baldwin, Detroit, Mich.	$ 2 50
Rev. John G. Kammer, Lititz, Pa.	2 50
Henry Steadman, Meriden, Ct.	5 50
E. M. Biddle, Carlisle, Pa.	2 50
Dr. J. J. Myers, do.	2 50
Isaac Smith, Wilmington, Del.	2 50
Wm. Smith, do.	2 50
Richard H. Brown, Columbus, Ms.	2 50
William B. Winston, do.	2 50
Mrs. Allen T. Caperton, Union, Va.	5 00
Nicoly W. Thomas, Point of Rocks, Md.	2 50
Rev. C. D. Cooper, Mount Morris, N. Y.	3 00
Hon. John C. Groome, Elkton, Md.	2 50
Lockport, N. Y.—Mrs. M. S. Fowle $1 50—R. L. Delano, S. H. Marks, Mrs. S. Parmale, each $2 50,	9 00
Thomas Smith, Esq., Darby, Pa.	2 50
Dr. Samuel Thompson, Broad Creek, Md.	2 50
John A. Thompson, do.	2 50
Charles D. Manley, Chester, Pa.	2 50
Miss Eliza Bard, Auburn, N. Y.	5 00
Mrs. Henry Fitzhugh, Ravenswood, Va.	2 50
Miss Mary Hall, Waterford, S. C.	2 50
Mrs. L. Wissell, do.	2 50
	$70 00

Poetry.

For the Episcopal Recorder.

ON THE DEATH OF REV. J. A. CLARK, D. D.

Rest in peace, thy work is done,
All thy conflict, all thy care;
Naught can reach thee, blessed one,
Naught to grieve, can touch thee there.
Years of weakness, days of pain,
Long have been thy weary lot,
They shall ne'er distress again,
Sighs in Heaven, whisper not.

Rest in peace, we lay thee down,
Near the consecrated spot,
Where thy Gospel trump was blown,
With a faith, that falter'd not.
Where thy spirit joy'd to be,
There we leave thy hallow'd dust,
Till the morn of victory,
Till the triumph of the just.

Rest in peace, through many woes,
Thou hast gain'd thy blest abode,
Safe at last, from mortal foes,
In the bosom of thy God.
We would follow in the way,
Which on earth thou lov'd'st to tread,
Where with meekness, day by day,
Thou did'st follow Christ, thy head.

Rest in peace, yet mem'ry oft
Must those solemn scenes recall,
Whisp'ring still, in accents soft,
Heav'nly wisdom's holy call.
Prayers, and tears in secret shed,
Solemn admonitions given;
From those lips, now cold and dead,
Wooing us, from earth to heaven.

Rest in peace, and yet if ever
Ransom'd spirits of the sky
Now mid scenes of earth, can hover,
Thine blest shade! may linger nigh.
Yet sweet hours of saints' communion,
We would with the lov'd enjoy,
Till the day of full reunion
Mid the sweets which never cloy.

Rest in hope, ah! not forever,
Will thy form in darkness sleep.
Jesus near thy tomb, will ever
All thy dust, in safety keep.
Bright and glorious thou shalt rise,
Pastor, friend, we'd meet thee there,
In the home beyond the skies,
All the lov'd in Christ, are there.

Rest in hope, yet one farewell
To the friend of many years;
Thou hast gone, with Christ to dwell,
We are in a vale of tears.
God has heal'd thine ev'ry wo,
He has bade thy labours cease,
Once more, let us whisper low,
Friend, and Pastor, rest in peace.

H. M.

THE CELESTIAL RAILROAD.

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn, that, by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town, and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle, and set out for the Station house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and, at a short distance from its outskirts, passed over a bridge, of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighbourhood; and the greater, that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose, from time immemorial. Bunyan mentions that above twenty thousand cart-loads of wholesome instructions had been thrown in here, without effect."

"Very probably!—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it, by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture—all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down, in a very formidable manner; and, spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus; especially, if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the Station-house. This very neat and spacious edifice is erected on the site of the little Wicket Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and, by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach. The reader of John Bunyan will be glad to know, that Christian's old friend Evangelist, who was accustomed to supply each pilgrim with a mystic roll, now presides at the ticket-office. Some malicious persons, it is true, deny the identity of this reputable character with the Evangelist of old times, and even pretend to bring competent evidence of an imposture. Without involving myself in the dispute, I shall merely observe, that, so far as my experience goes, the square pieces of pasteboard, now delivered to passengers, are much more convenient and useful along the road, than the antique roll of parchment. Whether they will be as readily received at the gate of the Celestial City, I decline giving an opinion.

A large number of passengers were already at the Station-house, awaiting the departure of the cars. By the aspect and demeanour of these persons, it was easy to judge that the feelings of the community had undergone a very favourable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man, with a huge burden on his back, plodding along sorrowfully on foot, while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighbourhood, setting forth towards the Celestial City, as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage, I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders, as had been the custom of old, were all snugly deposited in the baggage-car, and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing likewise the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket-Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims, while knocking at the door. This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged, on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the Station house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt, the directors have engaged that famous old champion to be chief conductor on the railroad?"

"Why, no," said Mr. Smooth-it-way, with a dry cough. "He was offered the situation of brake-man; but, to tell you the truth, our friend Great-heart has grown preposterously stiff and narrow, in his old age. He has so often guided pilgrims over the road, on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub, that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—not to startle the reader—appeared to gush from his own mouth and stomach, as well as from the engine's brazen front.

"Do my eyes deceive me?" cried I. "What, on earth is this! A living creature? —if so, he is own brother to the engine that he rides upon!"

"Poh, poh, you are obtuse!" said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine; and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm, "this shows the liberality of the age; this proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it, when we reach the Celestial City."

The passengers being all comfortably seated we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers, in the old pilgrim-guise, with cockle-shell and staff, their mystic rolls of parchment in their hands, and their intolerable burthens on their backs. The preposterous obstinacy of these honest people, in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woeful and absurdly compassionate visages, that our merriment grew tenfold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the footpath still passes his door; and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old-fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders, at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and, especially we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favourable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel had been constructed, of most admirable architecture, with a lofty arch and a spacious double-track; so that, unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity and the rest—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry, and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very readily dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate; anxious, perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death; into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in Christendom.

Even while we were speaking, the train shot into the entrance of this dreaded Valley. Though I plead guilty to some foolish palpitations of the heart, during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom, and supply the defect of cheerful sunshine; not a ray of which has ever penetrated among these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps, along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests for ever upon the Valley; a radiance, hurtful however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader have ever travelled through the dark Valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps, that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the Valley with its echoes. Had the engine run off the track—a catastrophe, it is whispered, by no means unprecedented—the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this nature had made my heart quake, there came a tremendous shriek, careering along the Valley, as if a thousand fiends had burst their lungs to utter it, but which proved to be merely the whistle of the engine, on arriving at a stopping place.

The spot, where we had now paused, is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake; inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet had not even a metaphorical existence. The place, he assured us, is no other than the crater of a half extinct volcano, in which the Directors had caused forges to be set up for the manufacture of railroad iron. Hence, also, is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence ever and anon darted huge tongues of dusky flame,—and had seen the strange, half-shaped monsters, and visions of faces horribly grotesque, into which the smoke seemed to wreathe itself,—and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate,—would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimed, generally deformed, with mis-shapen feet, and a glow of dusky redness in their eyes; as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity, that the labourers at the forge, and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad for the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants; like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion of their visages. Having been on speaking terms with one of these persons—an indolent, good-for-nothing fellow, who went by the name of Take-it-easy—I called to him, and inquired what was his business there.

"Did you not start," said I, "for the Celestial City?"

"That's a fact," said Mr. Take-it-easy, carelessly, puffing some smoke into my eyes, "But I heard such bad accounts, that I never took pains to climb the hill, on which the city stands. No business doing—no fun going on—nothing to drink, and no smoking allowed—and a thrumming of Church-music from morning till night! I would not stay in such a place, if they offered me house-room and living free."

"But, my good Mr. Take-it-easy," cried I, "why take up your residence here, of all places in the world!"

"Oh," said the loafer, with a grin, "it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again, some day soon. A pleasant journey to you!"

(To be continued.)

DEATH OF PITT.

Pitt died at a solitary house on Wimbledon common. Not far off, by the road-side, stood, and still stands, a small country inn, where the various parties interested in the great statesman's life were accustomed to apply for information, and to leave their horses and carriages. On the morning of the 23d January, 1806, an individual having called at this inn, and not being able to obtain a satisfactory reply to his inquiries, proceeded to the house of Pitt. He knocked, but no servant appeared; he opened the door and entered; but found no one in attendance. He proceeded from room to room, and at length entered the sick chamber, where on a bed, in silence and perfect solitude, he found, to his unspeakable surprise, the dead body of that great statesman who had so lately wielded the power of England, and influenced, if he did not control, the destinies of the world. We doubt whether any much more awful example of the lot of mortality has ever been witnessed.

[Edinburgh Review.

Children's Friend.

RESPECT TO OLD AGE.

A young gentleman fresh from college, who had more knowledge of books than of men, was wending his way to the Rev. Dr. C——, of Ct. The Dr. was extensively known and respected for his energy of character, his learning and piety, and moral worth. But like the great apostle, he did not disdain to "labour with his own hands."

With a letter of introduction to the aged divine, whom he had known only by reputation, our genteel young friend was seeking the privilege of an acquaintance with him.

"Old daddy," said he to an aged labourer in the field by the way-side, whose flapped hat and coarse looking over-coat, (it was a lowering day; and his dark complexion and features, contrasted strongly with his own broadcloth and kid gloves and fair person)—"Old daddy, tell me where the Rev. Dr. C——, lives." "In the house you see yonder," the old man modestly replied.

Without condescending to thank him for the information, the young man rode on, and soon found himself seated in the parlour of Dr. C.'s hospitable residence, at the invitation of the lady of the house, awaiting the expected arrival of the Dr.

In due time the host appeared, having returned from the field, laid aside his wet garments, and adjusted his person. But to the surprise and confusion of the young guest, whom should he meet in the Reverend Dr., but the same old daddy he had so unceremoniously accosted on his way!

"It was very respectful in you," said the venerable divine, with an arch look, and in a pleasant tone,—for the aged person was not wanting in wit and humor,—"it was very respectful in you to call me old daddy; I always love to see young men show respect to old age."

The confusion and mortification of the young man were indescribable. He could have sunk through the floor, and buried himself in the darkness of the cellar beneath him. With a countenance crimsoned with blushes, he began to stammer out an apology for his incivility.

"No apology," said the doctor, very pleasantly, "no apology,—I always love to see respect shown to old age." But the kindness and assiduity of the family could not relieve the unpleasantness of his situation; a sense of the mortifying blunder which he had committed, marred all his anticipated pleasure from the interview, and he was glad to take his leave as soon as he could do it with decency.

This item of his experience was, no doubt, a valuable lesson to him. And if our young readers will learn from this story, not to judge of a man's worth by the dress he has on, it will be a good lesson to them, and save them from many mistakes.—*Western S. S. Mag.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 6th inst., has received the following contributions:

From St. Mary's ch., Cold Spring in the Highlands, Rev. E. Williams, rector, $4 50; St. Peter's ch., N. Y., Rev. Dr. Seabury, rector, $23 75; Christ ch., Stratford, Conn., $8; a few members of St. John's ch., Tallahassee, Florida, $17; St. James' ch., Piqua, Ohio, Rev. J. Kilin, $25; third annual payment of Dr. Thomas Clagget, Leesburg, Va., half, $25; through N. R. Middleton, Esq., R. A. in Charleston, from Charleston Monthly Missionary Lecture, Rev. T. C. Dupont, $15 42; a lady of St. Luke's parish, for colored, $11; Ladies' Missionary Society, St. Paul's Pendleton, $35 37; Emmanuel ch., Cumberland, Md., Rev. Lemuel Buel, rector, half, $19 79, donation from Rev. J. Huntington, $5. Total, 189 83.

THOMAS N. STANFORD, Treasurer,
Dec. 13, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since his report of 9th ult:

From Wickliffe parish, Va., per Rev. A. Shiras, half, $25; ladies of St. Luke's ch., Rochester, W. N. Y., being 3d annual payment for support of a Greek orphan at Mr. Hill's school, Athens, per Miss Cornelia Rochester, $80; B. H. Punchard, Esq., Andover, Mass., for education of a child at mission school, Africa, $20; a friend, by C. S., Boston, $5; St. Matthew's ch., Boston, $5; St. Andrew's ch., Handover, Mass., $14; St. Thomas' ch., Taunton, Mass., $20—per B. Howard, Esq., R. A., $64. Trinity ch., Oxford, Pa., per Mr. Ed. Green, half, $9 50; St. John's ch., Bellefonte, Pa., $5 34; do. do., for education of a child in Africa, $20—25 34; St. Paul's ch., Wellsboro', Pa., per Rev. C. Breck, half, $7; Emmanuel ch., Kensington, Phil., for support of two boys in Africa, 5th annual payment, per Rev. Mr. Maxwell, $20; children of Manton village S. school, for African mission, per Mr. Musgrave, $3 75; St. Paul's ch., Chillicothe, Ohio, $10; S. school of do., for African mission, $10—$20. Zion ch., Little Neck, L. I., per Rev. H. M. Beare, rector, half, $7; Trinity ch., Portland, Ct., for Cape Palmas, $15; for printing press for do., $6—$21. Sewing Society of Grace ch., Honesdale, Pa., for Greek mission, per Rev. O. E. Shannon, $14; monthly offerings of Christ ch., Stratford, Ct., per Rev. A. Miller, $8 50; Monthly Missionary Lecture, St. Stephen's chapel, Charleston, S. C., per Rev. T. C. Dupont, $5 11; Ladies' Missionary Society, St. Paul's ch., Pendleton, S. C., per A. H. Seabrook, Esq., $35 37; St. John's ch., St. John's Island, S. C., per Rev. Thomas Young, for Rev. Mr. Miles' mission, $5; St. James' ch., Piqua, O., per Rev. R. Kilin, part, $22; Dr. Thomas Clagget, Leesburg, Va., per Rev. Geo. Adie, 3d annual payment, half, $25; Emmanuel parish, Cumberland, Md., per Rev. Samuel Buel, rector, half, $19 79; Mrs. Anna Watts, by the hands of Rev. Dr. Wainwright, for the African mission, $50. Total, $467 49.

F. S. WINSTON,
New York, Dec. 13, 1843. Acting Treasurer.

PEW FOR SALE.

A PEW in the middle aisle of St. Andrew's Church, for sale. Apply at No. 208 Pine street, above 7th.
Dec. 16.

MEMOIR OF BISHOP MOORE.

RECENTLY published by the subscribers, at the office of the Episcopal Recorder, No. 12 Pear st., a Memoir of the RT. REV. RICHARD CHANNING MOORE, D. D., by Rev. J. P. K. Henshaw, D. D., now Bishop of Rhode Island, with an engraved likeness—octavo, 503 pages—price $2 25. Also, The Prayers of the Church, a connected series of Reflections on the Liturgy—price 75 cts. A liberal discount will be made to Booksellers.
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